AVANTISUNDARĪ KATHĀSĀRA

अवन्तिसुन्दरीकथासारः

EDITED WITH INTRODUCTION

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MYLAPORE, MADRAS
1957

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INTRODUCTION

The discovery of *Avantisundarī* of Ācārya Daṇḍin in the early decades of the present century is one of the most important events in the literary history of Sanskrit. The peripatetic party attached to the Government Oriental Library, Madras, brought to light in 1916-9, a fragment of a prose romance called *Avantisundarī-kathā*[1] and a fairly large metrical summary called *Avantisundarī-kathāsarā*[2] and they were published in the *Dakṣiṇabhāratī Series*, No. 3, in 1924. It was gathered from the two fragments that the prose fragment was a part of the long lost preliminary portion of the *Avantisundarī* of Daṇḍin, that the so called *Daśakumāra-carita* (hereafter referred to as *Daśakumāra*), the middle portion and that the *Pūrvapīṭhikā* in most printed editions, a patch-work by a later hand. Some papers were published in research journals bearing on the literary and historical data furnished by the fragments. A few scholars however expressed their doubt in regard to Daṇḍin's authorship of the prose romance. Dr. S. K. De who belongs to the section of Sanskritists that places Daṇḍin earlier than Bāṇa, held that the fragment was a revised version by a later hand of the lost portion of the *Avantisundarī*, on the ground of disparity in style seen in it and in the *Daśakumāra*.[3] And Dr. A. B. Keith went further, even to the extent of saying that the fragment should not have been published[4]! Soon after, however, another fragment of the same work but much larger in extent was discovered, containing the continuation of the smaller fragment, to a considerable length. This fragment, as will be seen in the sequel, convincingly answers the scepticism on the part of scholars in regard to the authenticity af Daṇḍin's authorship of the prose romance.

A few words may be said here about the discovery of this fragment. When I was collecting manuscripts for the Trivandrum Curator's Office in June 1925, I came across a big bundle of dishevelled foilos of ancient palm leaf manuscripts, along with other manuscripts of wellknown Sanskrit works, in the house of a Namburi gentleman, in Muvattupuzha,

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1 and 2 are referred to in the footnotes as *Av.* and *Av. Sāra* respectively.

3. I.H.R. Vol. III. pp. 395-403.

4. Vide preface to his History of Sanskrit Literature (Oxford, 1928, p. XVI.)

North Travancore. When the bundle was untied and the leaves examined, one of them was found to contain the colophon:

"इत्याचार्यदण्डिना कृता अवंन्तिसुन्दरी समाप्ता ।"

The other leaves of the bundle were scrutinized with added zest; all the leaves pertaining to the one that contained the colophon were grouped together; and a fairly large fragment of the manuscript of the *Avantisundarī* was made out. The first few leaves could not be traced and many in between and at the end. The folios appeared to have long been exposed to smoke and dust and many were broken. Besides gaps and errors in abundance, there were blanks in the leaves left by the scribe, a fact evidencing the imperfect state of the original from which the present copy was made. The contents of the last leaf showed that Daṇḍin's story had advanced as far as the episode of Kādambarī contained in the tale of Mandākinī (or Kālindī according to the current Pūrvapīṭhikā). The colophon mentioning the work as complete is evidently a mistake made by the copyist who, not having the continuation, took the portion for a complete work. From the neglected condition of this fragment and of the smaller one, both of which were unearthed from Kerala, it appears that Daṇḍin's *Avantisundarī* or whatever portion of it that he wrote was broken to pieces long ago, and the earlier portion shelved in a corner of Kerala. This view is strengthened by the fact that, while the *Daśakumāra* has been quoted by many writers after the twelfth century A.D., there have been only two references[1] to the earlier portion. One of them is the stanza 'मत्यंयन्त्रेषु' an invocation to Vyāsa in the metrical prelude of the *Avantisundarī*, and it is quoted as Daṇḍin's in the anthology Sūktiratnahāra by Kāliṅgarāya Sūrya (1400 A. D.).[2] The other reference is the passage:

"निरस्तापल्लवेषु[3] काञ्ची नाम नगरीत्यवन्तिसुन्ददरीये दण्डिप्रयोगात् ।"

1. They were brought to light by Dr. V. Raghavan; *vide* his papers in the Journal of Oriental Research, Madras Vol. XIII, p. 294, and in the Annals of Oriental Research, University of Madras Vol. V, part, 2.

2. TSS. 1+1, p. 4, Śl. 17.

3. Here निरस्तापल्लवेषु seems to be a variant of 'नयसम्भावनानापल्लवेषु (पल्लवेषु)' in the p. 8, where the second 'पल्लवेषु' seems to have been omitted by the copyist taking it for a repetition; Cf. "पल्लवानाम अस्पृष्टापल्लवानाम्" (The Panamalai Rock Temple Inscription of Rajasimha, I.A. 48, p. 231).

found in the manuscript of Nāmasaṅgrahamālā by one Appaya Dīkṣita. As no better copy had been forthcoming, a careful edition based on the two fragments was published in the Trivandrum Sanskrit Series, No. 172 (1954).[1]

The Kathāsāra,[1] in the present edition too, incomplete but better than the one issued in 1924. The work divides the running narrative of the original into paricchedas and carries it up to Upahāravarman's intrigue with Kalpasundarī in the third Ucchvāsa of the *Daśakumāra*. The author tells us with commendable modesty that he has no claim to literary finish and that he recounts in a brief compass the story of the Avantisundarī, for the love of telling good tales (I. 9-10). His summary is in the main found to be faithful not only to the *Avantisundarī* so far published but also to the *Daśakumāra*, with a quarter of which it overlaps. It is written in a simple style, indenting often on the words of the original. It is anonymous and employs the word '*ānanda*' as a mark in the last stanza of each canto. Bhoja in his Śṛṅgāraprakāśa says that a poet called Pañcaśikha used the word '*ānanda*' as a mark in the last stanza of each canto of his work Śūdrakakathā. The Kathāsāra is obviously a different work and will remain anonymous until further researches disclose the name of the author. In the absence, however, of a complete original, it will be a source of information, in regard to Daṇḍin's prose work.

The *Daśakumāra* is a trunk without beginning or ending and its very title is an anomaly. Daṇḍin's original and the Kathāsāra apply the term 'Kumāra' to the prince Rājavāhana alone. Even if it is taken in the sense of 'a boy' the title is a misfit; for Daṇḍin's scheme of the story contains not ten but eleven boys, the prince and his ten companions. The Pūrvapīṭhikā leaves out Devarakṣita, one of the companions, the son of the pious Satyaśarman who leaves the 'Flower City', his native land, and sets up a family in an agrahāra in the Kāverī delta; it also personates Somadatta, the son of Brahmadatta, the king's family priest, as the son of Satyavarman. In Daṇḍin's original as summarised by the Kathāsāra, Devarakṣita figures as a watcher of the entrance of the cave through which the prince enters the nether worlds. It appears that when the earlier portion was not available and the Pūrvapīṭhikā was

1. For a detailed review of the Avantisundarī, see also Dr. V. Raghavan, J. of the Travancore Uni. Mss. Library, v.VII, end.

added, the work came to be called *Daśakumāracarita*, the stories in it being divided into Ucchvāsas. It is said that the Pūrvapīṭhikā corresponds with the Telugu rendering of Daṇḍin's Daśakumāra by Ketana who flourished in the middle of the 13th century A.D.,[1] and it is likely therefore that the revision of the work in its present form took place before 1250 A.D. The editors of the Daśakumāra and of the Avantisundarī have pointed out several divergences in the Pūrvapīṭhikā; but the Kathāsāra brings out the omissions, additions, and contradictions contained in it in full relief.

Tradition has it that Daṇḍin wrote three works which were known in all the worlds. Among them, his *Kāvyādarśa*, a work on poetics, has come down to us in three sections intact; and it has been largely quoted by later authors. The second work, the *Avantisundarī*, has not, for reasons unknown, got wide currency for many centuries past. The third is said to be a śleṣa kāvya, a literary *tour de force* which is now lost beyond recovery. Daṇḍin is famous for his sweet style and charming diction; Gaṅgā Devī, the gifted poetess, characterizes his words as soaked in ambrosia and as a mirror of the Muse.[2] Evidently it is his romance in its perfect form that has elicited this encomium from an appreciative posterity. No student of Daṇḍin will fail to recollect the nameless charm that pertains to his writing when they read the Avantisundarī.

The Avantisundarī, like the Kādambarī of Bāṇa, is a lengthy leisurely prose work, its continuous narrative not being divided into Ucchvāsas. Like the Harṣacarita of Bāṇa, it has a metrical invocation of deities and ancient poets. After this the prose part begins with a description of Kāñcī, its ruler Siṁhaviṣṇu, an account of the poet's family and the miracle leading to the composition of the work. The work does not conform strictly to the rules of an Ākhyāyikā or to those of a Kathā, but we should remember that Daṇḍin, in his poetics, refuses to accept the fine distinctions between those two species of prose compositions as laid down by ancient poetics. It is full of miraculous stories meant mainly for amusement, where distance of time and space has no value and human problems are often solved by rebirths.

1. Q.J.M.S. 13, p. 681.
2. आचार्यदण्डिनो वाचामाचान्तामृतसंपदाम् ।
विकासो वेधसः पत्न्या विलासमणिदर्पणम् ॥ Madhurāvijaya I. 10.

In the initial stage Daṇḍin's style is elaborate; there are long compounds and sentences extending over a page and abundance of śleṣa of different varieties; but as we proceed further, the style changes to suit the subject matter, as permitted by the great critic Ānandavardhana 'रचना विषयापेक्षम्'[1], and we find a simpler style, pithy and well turned expressions gracefully arranged, and long descriptions alternating with vivid scenes charged with rapidity of action. In spite of the hopelessly fragmentary nature of the text, one can see Daṇḍin here in the sweet diction, the picturesque characterization and other features that we are familiar with in the *Daśakumāra*.

Daṇḍin mentions Bāṇa and his Kādambarī by name. He adopts ideas, expressions and descriptions of Bāṇa, and transforms them in the mint of his imagination investing them with fresh vigour and beauty. In the episode of Kādambarī, he follows the thread of the story of Bāṇa but differs from its continuation by Bāṇa's son. He connects his work with Kādambarī by making Kapiñjala take birth as the Brāhman Mātaṅga, and Puṇḍarīka relate his tale to cheer up Mandākinī. His mastery of vocabulary is evident in the story of Mantragupta[2] which is composed of words that contain no labial letters. In the Kathāsāra, Somadatta, stricken with fever, tells his tale in words which contain only the soft twentyfour letters out of the fortytwo, in the Sanskrit alphabet (VII. 15-48). The story consists of thirty four stanzas in Upajāti of eleven syllables; they flow with ease, without betraying the restrictions the author has imposed upon himself. It is clear from this that Daṇḍin has another stupendous feat to his credit in the story of Somadatta in the original. These literary feats, it may be observed, are quite in keeping with his authorship of Dvisandhāna, a poem in double entendre, narrating, at the same time, the story of the Rāmāyaṇa and the Mahābhārata. The story of Somadatta is composed in the twentyfour letters constituting the Tamil alphabet with the exception of ḻ (ழ) and ṟ (ற); and it seems that Daṇḍin, imbued as he was with Tamil culture, tried his hand in the novel field of writing a Sanskrit piece in the alphabet of Tamil and succeeded.

Daṇḍin's varied knowledge is borne out in his description of the elephants and horses in the army, his proficiency in

1. Dhvanyāloka, N.S. edn., p. 143.
2. Daśakumāra, N. S. edn., pp. 234-50.

Dharmaśāstra and Gṛhyasūtra in the portrayal of the Brahman villages on the banks of the Kāveri delta,[1] and in the science of yogic practices in the depiction of the penance of Ripuñjaya.[2] The thoughts and expressions of the Arthaśāstra of Kauṭalya run throughout the texture of his work. In his knowledge of astrology, medicine, herbs, plants, Āgamas, Purāṇas and architecture, Daṇḍin leaves many great writers far behind.

The scheme of Daṇḍin's story is this: Ripuñjaya the last of the Bṛhadratha dynasty and ruler of Magadha is childless. He abandons his kingdom, repairs to a hermitage on the bank of the river Narmadā and practises austerities. God Viṣṇu being pleased, grants him a boon that a son will be born to him, who will defeat the ruler of Ujjain and brave the stroke of Āmardaka (God Śiva of Ujjain). His penance extends over many long centuries, when the dynasties from Putikas or Pradyotas down to Potas (Hauṇas or Maunas according to Purāṇas) rule over the country and disappear. He returns to Magadha where his son Rājahaṁsa is born. He entrusts his kingdom to his son, retires to his hermitage where he leaves off his mortal body for a seat by the side of God Viṣṇu. Rājahaṁsa marries Vasumatī, the princess of the Puṇḍra country and defeats Mānasāra the king of Mālava, in battle. Here the story of the Avantisundarī begins.

Mānasāra comes of the best Kṣatriya race to whom honor through counts more than life. He propitiates Āmardaka with the rite of selling human flesh and obtains a sword ensuring victory over his enemy. He then challenges the Magadha king for another trial of strength. Rājahaṁsa seeing that Mānasāra has grown stronger by external aid, sends away his pregnant queen with trusted ministers to a safe retreat in the Vindhya forest and encounters the enemy. A bloody battle takes place in which the Magadha ruler is defeated and driven to the retreat where his queen and ministers are taking shelter. Meanwhile, his queen gives birth to a son named Haṁsavāhana, whom a celestial angel in the form of a swan snatches away.

Rājahaṁsa pays a visit to the sage Vāmadeva; and under his guidance, lives an austere life in the hermitage of his father. His queen resorts to the temple of God Guha close by and offers worship. In due course she conceives and gives birth to another son, Rājavāhana. Sons are also born to the four ministers and the Purohit who accompanied the queen. Five stray infants who prove to be the sons of the lost ministers and ally of the king are also brought to the hermitage, to be companions to the prince; and all grow up in amity.

Vāmadeva asks the prince to go out for the conquest of regions and recover the lost kingdom of his father. The prince starts with his ten companions and meets a Brahman Mātaṅga in the Vindhya. The Brahman seeks the aid of the prince to obtain lordship over the Asura world which is promised to him by God Śiva. When the companions are asleep, he takes the prince through a cave to the regions of Asuras, marries the princess Mandākinī and rules over the realm.

The companions who miss the prince station one among them, Devarakṣita, to watch at the gate of the cave, and the others search for him in different directions, where he might emerge by other exits. Mandākinī presents the prince with a wonderful jem that gives the wearer freedom from hunger and thirst; and he takes leave of the happy couple and proceeds to Ujjain. There he meets Puṣpodbhava his companion who recounts his story; he falls in love with the princess Avantisundarī, the daughter of Mānasāra. In the temple of Ujjain, he comes across the Brahman, Vidyeśvara, a magician of Cidambaram, and then Somadatta another companion who tells his story. Through the contrivance of the magician, he marries the princess; and after reverses for two months, meets the other companions at Campā; they all severally narrate their adventures.

Daṇḍin mentions Potas[1] in the place of Hauṇas or Maunas, the last of the local dynasties mentioned by the Purāṇas. A few particulars furnished by the work which are reminiscent of certain facts of the history of the Pallavas may be set forth here. After a long exile, says Daṇḍin, Ripuñjaya returns to Magadha and renounces his kingdom in favour of his son

1. Av., pp. 195-6.
2. *Ibid.* p. 152.

1. *Pota* seems to be an abbreviated form of Potarāja (lord of ships) a title by which the Pallavas of Kanchi were known, and it is possible that in view of the prominence given to their maritime activities the Pallavas called themselves Potarājas. It may be noted here that Daṇḍin calls the merchant-prince who earned large wealth by overseas trade by the name Potapa.

Rājahaṁsa, whom the learned people place on the throne.[1] Rājahaṁsa is described as a partial incarnation of Viṣṇu[2] and his two sons Haṁsavāhana and Rājavāhana, as incarnations of Pradyumna and Sāmba. The last two are the sons of Śrī Kṛṣṇa and two of the holy Pañcavīras of the Vṛṣṇis;[3] and a temple[4] is set up for them. The Pallava kings are praised as partial incarnations of Viṣṇu.[5] Nandivarman Pallvamalla was a devout Vaiṣṇava[6] and he was placed on the throne by the people of the city.[7] He is known to have built the Vaikuṇṭha Perumāl temple at Kāñci. Daṇḍin describes Rājahaṁsa as a lover of elephants[8] and his army consists of huge corps of elephants.[9] The Pallava sovereigns are said to be well-versed in elephant-lore and Rājasiṁha is extoled for his proficiency in *Gaja Śāstra*[10]. Daṇḍin's Rājahaṁsa has a state elephant in Hemakūṭa and a state horse in Bhadravāhana; while the state elephant of Parameśvaravarman I is called Arivāraṇa and his state horse, Atiśaya.[11] Pallavamalla was very fond of elephants and captured the elephant Paṭṭavardhana as a booty from a Gaṅga king.[12] The magnificent sculptures of elephants at Māmallapuram also bear witness to the great regard the Pallavas had for the animal. In our work the queen of Rājahaṁsa offers worship to Guha

1. "सुजन्मा राजहंसः......अनवद्यैः सद्भिराहृत्य मद्याध्यारोनयत् (अद्याध्यारोपितः) प्रतापलक्ष्मीम ।", *Av.* p. 154.
2. 'अतोऽयमंशावतारो नरसखस्य', Ibid.
3. 'मनुष्यप्रकृतीन् देवान कीर्त्यमानान् निबोधत ।
संकर्षणो वासुदेवः प्रद्युम्नः साम्ब एव च ।
अनिरुद्धश्च पञ्चैते वंशवीराः प्रकीर्तिताः ॥' (Vāyu Purāṇa, chap. 97); Ep. Ind. Vol. XXIV., pp. 196-98.
4. 'पञ्चवीरकोष्ठे संगीतकमनुष्ठास्यति ।' *Daśakumāra*, N. S. Edn., p. 17.
5. 'विष्णोरंशावतार इव वंशावतारः पल्लवानाम्', *S.I.I*, Vol. II, part III. p. 347.
6. *S.I.I.* Vol. II, part V, p. 519.
7. *S.I.I.* Vol. IV, No. 135.
8. *Av.* pp. 79, 203.
9. *Av.* pp. 77-88.
10. Cf. his titles in inscriptions *S.I.I.*, Vol. II, part I. pp. 15, (इभविद्याधर, 16 (इभवत्सराज)
11. *S.I.I.*, Vol. I, p. 153 ff.
12. *S.I.I.*, Vol. II, part V.

in a temple (*guhālaya*) and sees a picture of Guha playing near his parents[1] (*Somāskanda*), and a son is born to her by the grace of the God. Rājasiṁha is described in his inscriptions[2] as having taken birth from Parameśvara as 'Guha from Siva'. The representation of Somāskanda is found on the walls of the temples built by Rājasiṁha. Daṇḍin mentions one Bāṇadeva, son of a feudatory, as holding the royal umbrella over Rājahaṁsa; and the Bāṇa chieftains of the south were, many of them, feaudatories of the Pallava kings. These and other parallel details which could not be attributed to sheer chance, suggest that Daṇḍin, a court-poet of Pallava kings, was strongly influenced by the events of contemporary history.

The work contains descriptions of ancient dynasties corresponding to the accounts given in the *Matsya*, *Vāyu* and other *Purāṇas*. There are, however, a few points of difference which deserve mention. Unlike the Purāṇas, Daṇḍin calls the dynasty that succeeded the Bṛhadrathas, *Putikas*. Putika, (Pulika or Punika according to the Purānas), was a king of Avanti; he killed Vītihotra, who succeeded Ripuñjaya, and anointed his son Pradyota as king in the realm.[3] Pradyota was a harsh ruler, the people called him Caṇda and his *harem* contained 16,000 ladies.[4] The Purāṇas are unanimous in saying that Kauṭalya uprooted the eight sons of Mahāpadma and placed Candragupta on the throne; and Daṇḍin is alone in saying that Āryaka the minister uprooted the eight sons one after another, when the high-minded Cāṇakya, whose anger was roused, established Candragupta Maurya on the throne.[5] The minister Sakaṭāra who figures prominently in the legends is conspicuous by his absence from Daṇḍin. Again Puṣyamitra Śuṅga, the commander, says Daṇḍin, killed Mūladeva in

1. *Av.* pp. 156-7., and *Av. Sāra*, III. 37, 38.
2. *S.I.I.*, Vol. I, p. 12. No. 24; and *I.A.* XLVIII (1918), p. 231.
3. In the light of Daṇḍin's version, the passage, 'महाकालमहे ......प्रद्योतस्य पौनिकं कुमारम्', in the Harṣacarita, may be read as 'महाकालमहे......प्रद्योतस्य पौनिकस्य कुमारम्' । (N. S. Edn. p. 199.)
4. In his *Svapnavāsavadatta*, Bhāsa says that Pradyota's antaḥpura consisted of sixteen women षोडशान्तःपुरज्येष्ठा (TSS. p. 68.).
5. *Av.* p. 183.

battle, after deposing Bṛhadratha.[1] Puṣyamitra is said to have waited long before he could formally assume the imperial power, and Daṇḍin's version brings out the new fact that Puṣyamitra had on his way to the throne an adversary in the person of Mūladeva, who had killed his son Sumitra.

Bāṇa alludes to Mūladeva in his *Harṣacarita.* The manuscript of the work in the Trivandrum Palace Library reads the passage referring to the assassination of Sumitra thus —अतिदयितलास्यस्य च मूर्धानमसिलतया मृणालमिवाछिनाद् अग्निमित्राग्रजस्य सुमित्रस्य मूलदेवः । It means that Mūladeva having been in the midst of actors cut off the head of Sumitra, the elder brother of Agnimitra. It is now plain that Sumitra was an elder son of Puṣyamitra and Vasumitra, his grandson. One was an addict of dancing and lost his life: and the other was a distinguished bowman who conquered the Yavanas on the bank of the river Sindhu, as is seen in the Mālavikāgnimitra of Kālidāsa.

Mūladeva is an outstanding figure in the kathā literature in Sanskrit, and several stories, often mutually conflicting, have gathered round his name. In his introductory verses, Daṇḍin refers Mūladeva as an author of a work on Nārāyaṇadattā and Devadattā; the *Padmaprābhṛtaka,* a Bhāṇa attributed to Śūdraka, which has for its plot the love between Mūladeva and Devadattā exhibits Mūladeva *alias* Karṇīsuta as proficient in all arts. The *Haramekhalā,* a Prākrit work on medicine and perfumery by Māhuka (900 A.D.) refers to the love between Mūladeva and Devadattā[2] and characterises him as '*vidagdha-cūḍāmaṇi*'[3] (a beau ideal). The love story of Mūladeva and Devadattā is dealt with in the *Kumārapāla-pratibodha* of the Jain author Somaprabha; and in it Mūladeva is said to be a beautiful person, proficient in all *kalās* and a fountain of all good qualities. In Kṣemendra's *Kalāvilāsa,* Mūladeva figures as a teacher of *Kalās.* In the *Kathāsaritsāgara,* Somadeva connects Mūladeva with several legendary figures. An old Maharashtra tale mentions Mūladeva as the king of Veṇṇāyaṣṭa[4] and an ideal ruler of his land.

1. *Av.* p. 184.
2. TSS. No. 124, p. 35.
3. *Ibid,* No. 136, p. 72.
4. *Ocean of Story,* Penzer, VII, 217-9. Bhikṣuprabhamati in his commentary Cāṇakyaṭīkā on the *Artha śāstra* (II, 11) states that Veṇṇayaṭa was in the Vidarbha (*Cf.* country वैदर्भविषये वेण्णाक(? य)टपार्श्वे जातं सभाराष्ट्रकम् ।)

The Pallava king Nandivarman Pallavamalla is praised in his inscription[1] as Karṇīsuta in his knowledge of arts. The author of *Jayamaṅgalā,* a commentary on the *Kāmasūtra* of Vātsyāyana, when dealing with the *Mlecchita-vikalpa*[2] (systems of cipher-writing) cites by way of illustration two systems, one founded by Kauṭalya and the other by Mūladeva. This fact that Kauṭalya and Mūladeva were authors of systems of cipher-writing is quite in keeping with the tradition that ascribes to them mastery of all sciences and arts. This system of cipher-writing, it may be mentioned in passing, is called Mūlabhadrīya in Kerala and the Malayalis of old generations are found to make use of it on occasions of secrecy In the body. of the Avantisundarī, Mūladeva *alias* Karṇīsuta figures as a teacher of burglary, abduction, illicit love etc. In the *Mattavilāsa-prahasana* of Mahendra Vikrama, Kharapaṭa is said to be the author of *Cora śāstra*[3] (the science of theft) and Kauṭalya in his *Arthaśāstra* says that the implements of torture should be learnt from Kharapaṭa.[4] Bāṇa in his *Kādambarī*[5] makes mention of the story of Karṇīsuta, and the Jain Upādhyāya Siddhacandra commenting on the word quotes a passage identifying Karṇīsuta with Kharapaṭa. The lexicon *Trikāṇḍaśeṣa* of Puruṣottama gives Karṇīsuta, Kharapaṭa, Mūladeva and Kalāṅkura as synonyms. It is highly doubtful if one and the same person could be a romantic adventurer, a teacher and master of *kalās* possessing all good qualities, an author of a treatise on theft and a daring opponent of an usurper of the imperial throne; and the correctness of identification with Mūladeva *alias* Karṇīsuta with Kharapaṭa may be held in abeyance until fresh hight is thrown on it by further researches.

1. *S.I.I.* Vol. II, p. 346 ff.
2. म्लेच्छितविकल्पा इति—यत् साधुशब्दोपनिबद्धमप्यक्षरव्यत्यासाद् अस्पष्टार्थं तन्म्लेच्छितं गूढवस्तुमन्त्रार्थम् । तस्य विकल्पा बहवः पूर्वाचार्योक्ताः । तद् यथा कौटिलीयम्—दादेः क्षान्तस्य कादेश्च स्वरयोरुभयोरपि ।

बिन्दूष्मणोर्विपर्यासाद् दुर्बोधमिति सञ्ज्ञितम् ॥
अकौ खगौ घङौ चैव चटौ ञणौ तपौ नमौ ।
यशौ रषौ लसौ चेति मूलदेवीयमुच्यते ॥

3. नमः खरपटायेति वक्तव्यं येन चोरशास्त्रं प्रणीतम् । (TSS. 55, p. 15).
4. तस्योपकरणं प्रमाणं प्रहरणं प्रधारणमवधारणञ्च खरपट्टादागमयेत् । (TSS. Edn. No. 80, p. 156.)
5. N. S. Edn., p. 19.

There are references in the work to the commercial and colonizing activities that the east coast of India had with the Far East. In the story of the birth of Puspodbhava, his father Ratnodbhava sails on the seas, and being ship-wrecked, reaches the island of Kālayavana or Yavana. There he marries the daughter of a rich merchant, Kālagupta; and the merchant-guild elects him to be the ruler of the island.[1] Then he returns home with his wife in ships loaded with valuables, and his ships sink in the sea. His wife and nurse take shelter in the Kalinga coast and he in an unknown island from which he goes to the Bali island, in search of his wife. Again in the story of Ripuñjaya, the merchant Potapa lands at Andhakaccha[2] near Mahendra forest, with rich merchandise, after a voyage over *Mahodadhi* (Bay of Bengal). He makes many *Siddhayātrās* or successful voyages in search of wealth, from Dramilapaṭṭana[3] and takes valuable jewels to Candragupta Maurya for sale and the latter addresses him as *yavanayātrika*. Buhler identifies Kālayavana with Zansibar on the coast of Arabia; but from the above references it would appear to be an island in the Far East.

The work contains short accounts of the lives of Śūdraka, Vararuci, Vyāḍi, Upavarṣa and other historical and semi-historical characters; but they differ from the accounts given in the *Bṛhatkathāmañjarī* of Kṣemendra and *Kathāsaritsāgara* of Somadeva, which are now held to be the Sanskrit renderings of an enlarged version of the *Bṛhatkathā*. As Daṇḍin flourished about three centuries earlier than Kṣemendra and Somadeva, it is possible that he derived his themes from a simpler and more genuine text of Guṇāḍhya. Daṇḍin's version depicts Śūdraka as a historical rather than a legendary person. Śūdraka, says Daṇḍin, conquered the world by the clean edge of his sword and captured men's minds by writing a book on his own life. He was a Brahman named Indrāṇīgupta of the Aśmaka country. He aspired for the majesty of a king (*Rājaśrī*) and discarded the glory of a Brahman (*Brahmaśrī*); and the learned people called him Śūdraka. He worked his way through a long series of dangers and fought with prince Svāti of the Andhra dynasty, a friend of his boyhood. In

1. *Av.* p. 191.
2. *Av.* p. 177.
3. Kāvirippaṭṭinam or Puhār, a port situated on the east coast, at the mouth of the river Kāveri.

the battle, he jumped from his horse upon the elephant that was carrying his enemy, captured him alive and took possession of Ujjain. He distributed the conquered territory among his friends and reinstated Svāti on his father's kingdom.[1] He released Bandhudatta his friend from prison and recovered Raṅgapatākā his mistress who had dwelt abroad for fear of the enmity of the rake, the brother-in-law of the king.[2]

Daṇḍin tells us that Upavarṣa was the teacher of Kātyāyana-Vararuci and that he was identical with Bodhāyana and Kṛtakoṭi. It is possible that he was the same Ācarya as Bhagavān Upavarṣa, the great Vṛttikāra of the *Pūrva* and *Uttara Mīmāṁsās*. On the Upavarṣa-Bodhāyana identity, there is difference of opinion among scholars. Mm. Kuppuswami Sastri holds that Upavarṣa and Bodhayana are identical.[3] V. A. Ramaswami Sastri finds difficulty in accepting the identity on the ground that, while Upavarṣa holds *Ātman* as *Vibhu*, Bodhāyana proclaims *Jīvāṇutva* as stated by Śrī Rāmānuja in his *Śrībhāṣya*.[4] Dr. S. Krishnaswami Ayyangar relying on the *Maṇimekhalai*[5] and the anonymous *Prapañcasāra*[3] takes Bodhāyana as different from Upavarṣa but identical with Kṛtakoṭi. In the light of the tradition recorded by Daṇḍin the evidences sought to make out Upavarṣa to be different from Bodhāyana have to be re-examined.

1. अग्रहीच्च बन्धुदत्तोपजतपौराम् उज्जयिनीम, अन्धराज्यविजयतृप्तेन च स्वातिना महति युद्धे तमात्मसैन्धवाद् उत्प्लुतप्रातिहस्तिमस्तको जीवग्राहमग्रहीत् । अन्वग्रहीच्च मित्रेभ्यो भुवनसंविभागे पित्र्येण राज्येन' । (*Av.* p. 201).

2. बन्धुदत्तसहचर्यैवेयं राजस्यालकामुकवैरभयात् पुराधिवासितेति रङ्गपताकामदर्शयत् । (*Av.* p. 200). This passage is reminiscent of the theme of the *Mṛcchakaṭika*.

3. See his paper on 'Bodhāyana and Dramiḍācārya—Two old Vedāntins presupposed by Rāmānuja', *Proceedings of the Third Oriental Conference*, Madras, 1924, pp. 465-73.

4. *Vide* his introduction (pp. 14-6) to the *Tattvabindu*, Annamalai University Sanskrit Series No. 3, p. 15.

5. *Vide* his '*Maṇimekhalai in its historical setting*', pp. 91-2.

6. *T.S.S.* 45.

In his work, Daṇḍin gives an account of himself and his forebears. In his younger days, when Kāñchī was invaded by enemies he left the city and roamed about from one country to another. This incident must have afforded him opportunities of coming into contact with several sorts of people and of observing at first hand different sides of life, which are vividly exhibited in his work. He was a votary of Viṣṇu and obtained inspiration from Him for writing his work. His conception of *mokṣa* is the enjoyment of the highest bliss in the presence of the God.[1] He was a court-poet of a Pallava king; and Dāmodara, his great-grandfather and an associate of poet Bhāravi, was patronised by Viṣṇuvardhana, Gaṅga Durvinīta and Pallava Siṁhaviṣṇu. The three kings of these three same names are also known from inscriptions as rulers of various provinces of the Deccan in the beginning of the 7th century A.D. Bhāravi mentioned by Daṇḍin as a great poet and śaivite was the same as the author of *Kirātārjunīya*, the śaivaite poet referred to in the Aihole inscription of 636 A.D. Daṇḍin, the fourth descendant of Damodara, may be assigned to the early part of the 8th century A.D. He was familiar with Bāṇa's *Kādambarī* which must have by this time attained wide celebrity.

The text of the *Kathāsāra* presented in the following pages is based on the collation of two manuscripts (क, ख) and the printed text (ग) issued in 1924. One of the manuscripts (क) was obtained from Travancore; it is written in Malayalam characters on palm leaves and is fairly correct but contains gaps at the end. The other, (ख) is a Devanagari transcript belonging to Dr. V. Raghavan copied from an original palm-leaf manuscript with Dr. C. Kunhan Raja. This manuscript is of the same extent as the printed text; it begins with a table of contents in prose for the first chapter and contains good variants. The text appeared in the *Journal of Oriental Research*, Madras, as its supplement, in Vols. XIV-XIX. It is now issued in book form with an Introduction and a summary of Contents. The *Kathāsāra* is at times very brief; to make the summary more informative, I have drawn from Daṇḍin's original *Avantisundarī* wherever necessary. I express my indebtedness to Dr. V. Raghavan for placing his manuscript

1. *Av.* p. 154.

at my disposal, as also for revising the Introduction and Summary of contents and for helping me in other ways in bringing out this edition. My thanks are also due to Sri K. V. Sarma of the Sanskrit Department of the Madras University, for going through the proof of the Introduction and the Summary of Contents and making several suggestions. In spite of careful proof reading there remain a few errors of printing in the text for which I crave the indulgence of the critical reader. Corrections suggested in the Errata are, many of them, the result of further study and careful revision.

MADRAS
2-1-1957

G. HARIHARA SASTRI

SUMMARY OF CONTENTS*

CHAPTER I

Ancestors of Daṇḍin

King Simhaviṣṇu of the Pallava dynasty was ruling over Kāñcī, the matchless city of Dakṣiṇāpatha, hallowed by the feet of Agastya. One day when the king was in his audience hall a Gandharva approached him and recited a song in *āryā* to the accompaniment of the lute. The king was pleased and asked about the author of the song. The Gandharva bowed and said: " O King, in the city of Ānandapura [the capital of Ānarta in Gujarat] in the north-west of *Āryadeśa* there was a great abode of Brahmans; and from among them a group of families of *Kauśika gotra* migrated and settled in the city of Acalapura (near Nasik) founded by Mūladeva for his friend Acala. Nārāyaṇasvāmin, one of these settlers, had a son named Dāmodara whom the poetic muse marked, even in his youth, for her own. The young poet associated himself with the great poet Bhāravi and through him secured the friendship of prince Viṣṇuvardhana. He once accompanied the prince in a hunting excursion. On the way, being afflicted with hunger, he was forced to take flesh in a forest. It is sacrilege to a Brahman to resort to animal food, unless it is the residue of the oblation offered to Gods in a sacrifice. To expiate the sin Dāmodara started on a pilgrimage and visited several sacred centres; and in the course of the journey he came into contact with Durvinīta, the Gaṅga king. He is now happy in the company of that king; and the *āryā* that I recited was composed by this boy poet".

(*Av. Sāra*, I. 1-26; *Av.* pp. 1-10)

Life of Daṇḍin

On hearing this the Pallava king was eager to see the author of that verse and with repeated invitations, he brought

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*This summary is based on the *Avantisundarī Kathā Sāra* (Av. Sāra) edited here and on the original *Avantisundarī* (Av.) of Daṇḍin published as Trivandrum Sanskrit Series 172. References to both are given at the end of the respective paragraphs. Relevent information contained only in the original *Avantisundarī* (Av.) is given within brackets.

Dāmodara to his court [and made him his own. [Under the liberal Pallava patronage the poet wrote *Gandhamādana* and works on poetics in Sanskrit and Prākṛt]. As desired by the king, he married and became father of three sons, [Simhaviṣṇu, Manoratha and Atilobha. In course of time, the second son Manoratha had four sons, Dāmodara, Bhavadāsa, Simhaviṣṇu, and Vīradatta]. The last son married Gaurī [of Māṭhara gotra, a paragon of womanly virtue. She gave birth to many female children in succession; and, to the great relief of the parents], Daṇḍin was born as the only male child. When Daṇḍin was seven years old he lost his mother; and afterwards he was nurtured by the Goddess of Learning. After he was invested with the sacred thread his father also passed away. During this time, the Pallava kingdom was invaded by enemies; [famine and pestilence devastated the land of Drāviḍas, Colas and Pāṇḍyas]. Torn from his kith and kin, Daṇḍin roamed all about the country; he stayed many years in great centres of learning and acquired proficiency in several branches of learning. After peace was restored, Daṇḍin returned to Kāñcī, and being restored to the place of his ancestors, lived a peaceful life amidst friends and relations.

(*Av. Sāra* I. 27-36; *Av.* pp. 10-12).

Visit to Mahāmallapuram

At this time, an architect named Lalitālaya, son of Māndhātā, called on Daṇḍin. [He was an expert in constructing ninety-six kinds of *prāsādas* (temples) and six kinds of *yantras* (mechanical contrivances); he had all the thirty-six qualifications prescribed for an architect (*ācārya*)]. When he sat near Daṇḍin with due decorum, people gathered around them, voicing their admiration of his varied achievements as follows: ["This architect has constructed mechanical men and exhibited a mock fight between them; he caused artificial clouds to rain from the sky and showed magic by means of *yantras*; he is a warrior; he broke the heads of elephants, in battle, with arrows as big as pestles; he is a writer; he wrote the life of Śūdraka (*Śūdraka-carita*) in Tamil. His father was superior to Yavanas in making *yantras* and astonished king Durjaya by creating a mechanical *Kalpa Vṛkṣa* (the wish-yielding tree)." When the din of voices ceased, the architect said to Daṇḍin, "Sir! the little things I have done excite people's wonder; and evidently, our great achieve-

ments in art have deteriorated by long neglect. But it means little for scholars like you who have mastered the science of the arts of Brahmā, Indra and Parāśara]. I have however a request to make. You have seen the image of Viṣṇu reclining on his serpent bed on the shore of Mahāmallapuram (the modern Mahābalipuram); I found one of the arms of the image broken and I have refitted it. Please see if my refitting is worthy of the image which is a work of art of the great ancient architects". Then [Raṇamalla *alias* Vīrapatāka,] a friend of Daṇḍin and son of a general said, "Sir, let us comply with the request of the architect. Our friends Mātṛdatta [and Devaśarman] who have come from Kerala to see you are now at Mahāmallapuram; we can meet them also."

(*Av. Sāra* I. 37-46; *Av.* pp. 12-14)

The next day they started [with Jayantanārāyaṇa and other friends] to see the image. On the shore, they sighted a lofty palace, [all in white, and the tumultuous billows dashing against its base.] Proceeding a little distance, they beheld the image, the sea brushing its feet with gentle ripples. They came close to the image but could not discover any trace of mending in the arms. They asked the architect which of the arms he had mended. Lalitālaya bowed to them and said that his labours were amply rewarded.

Origin of the Story

By this time, they saw a big red lotus floating over the sea and moving slowly towards the image. It touched the feet of the image and suddenly turned into a Vidyādhara equipped with arms and ornaments. When Daṇḍin and his friends were looking aghast, the Vidyādhara went round, made obeisance to the deity and vanished in the sky. [Rāmaśarman,] one of the party and a native of the Cola country, asked Daṇḍin if he could unravel the mystery. "Yes, it is a mystery" said Daṇḍin. "This much, however, can be imagined; a celestial being offended a sage in an incident connected with flowers and the angry sage cursed him to change into a lotus flower; and the flower having floated over the sea for long ages, recovered its original form, at the touch of the image. Let us now go back home." Filled with wonder, the party returned to Kāñcī and Daṇḍin's friends pressed him to unravel the mystery. Then Daṇḍin observed a course of austerities lasting many days and worshipped Viṣṇu with intense devotion, sleeping on

a bed of *kuśa* grass [on a twelfth lunar day]. The Goddess of Learning appeared in his dream and said, "Dear child! God Viṣṇu is pleased with you. May the story [of Rājavāhana, the lord of men and semidivine beings,] shine bright within you—[the story bristling with anecdotes on the aims of life, tales of distant islands, description of arts and creeds, and traditions of ancient kings, gods and demons.]" The day dawned; with a thrill of joy Daṇḍin awoke early in the morning, [and attended to his religious duties with meticulous attention.] He then summoned his friends who were fond of hearing tales and narrated the story of Avantisundarī [ending with the lotus changing into a Vidyādhara.]

(*Av. Sāra* I. 47-63; *Av.* pp. 14-17)

CHAPTER II

Story of King Rājahaṁsa

Rājahamsa was the king of the Magadha country with his capital at Kusumapura. He had a noble queen in Vasumati, (the princess of the Pundra country[1]). He entrusted the affairs of the state in the hands of his faithful ministers and enjoyed the pleasures of youth as suited the varying seasons of the year. He had earlier defeated Mānasāra, the ruler of the Mālava country, in battle, reinstated him in his kingdom and had set a spy to watch his movements. The spy returned after wandering about the Mālava country in the guise of an ascetic and said: "Oh Lord, Mānasāra smarting under humiliation practised severe penance. But seeing that the penance would not bring immediate fruit, he propitiated the god (Āmardaka) (Śiva) at Mahākāla (Ujjain) by selling Mahāmāmsa. The god was pleased and granted him a sword which would give him an assured victory in battle. Equipped with this divine weapon he is making preparations to wage war against you."

(*Av. Sāra* II. 1-37; *Av.* pp. 17-38)

Hearing the report the Magadha king thought that the enemy had grown invincible with external aid and that the only course left to him would be to fight the enemy and face

1. Paiṇḍua, called Firuzubad in later times, in Bengal. According to Keśavasvāmin's *Nānārthārnava*, Puṇḍra is the country called Varendrī, (Varendra in Bengal).

the consequences. The ministers advised the king that the suitable course to take under the circumstances would be to retire into the Vindhya forests and bide their time. But the brave king would not shirk an open fight and flee like a coward. He pointed out that there was no safety in taking shelter in a forest in as much as the enemy could pursue them in their refuge. Finally it was decided that the king should meet the enemy in battle and that the ministers should repair to a hiding place in the Vindhya forest along with his pregnant queen and a select body of followers. There were ominous forebodings portending danger to the country. Then a Brahman messenger of Mānasāra approached the king and said, "Your Majesty, the Lord of the Mālavas conveys his affection and regard for you and asks me to intimate his desire to hear, once again, the peal of thunder of your powerful arms in battle and give up his body defiled by the dust of your feet." "Be it so," replied Rājahamsa. "It will be a pleasure to me to receive Mānasāra in battle. Tell him that we shall meet at daybreak on the holy bank of Prayāg."

(*Av. Sāra* II. 38-68; *Av.* pp. 38-59)

Then the Magadha king ordered his general (Harṣa) for an immediate manoeuvre of the army. To ward off unseen evils he performed expiatory rites and emptied his treasury by making gifts to Brahmans, and with their blessings he started from the city and spent the rest of the day in camp inspecting the four divisions of his huge forces arrayed for battle. Next morning he mounted his favourite elephant Hemakūṭa and set out with his army. [Mānasāra had advanced with his forces and was ready for fight]. The two armies clashed and a fierce battle took place. The two warriors at first fought each other seated on their elephants, then on horseback and lastly in their chariots. Their fate was hanging on the balance for a long while. Then Mānasāra flung the divine weapon at his enemy. The sword had hit the Magadha king hard, made him senseless and killed his charioteer before he broke it to pieces.

(*Av. Sāra* II. 69-86; *Av.* pp. 59-114)

When the sun set the bewildered horses turned away from the battlefield and dragged their royal master day and night through many a land. And as it happened they entered into the thicket of the Vindhya forest where the ministers and the queen were taking shelter and fell down and died from exhaustion. When Rājahamsa regained consciousness,

he heard the following conversation from behind a bush and recognised that it was Sumati and his other ministers that were talking. "Sir, we are here," said one of them, "under the orders of the king to guard the pregnant queen. She gave birth to a child with all auspicious marks on the body. Today is the eleventh day and religious rites were performed for the welfare of the child. But, what a bad omen! I dreamt a dream that the child was carried away by a bird." Soon after, the women cried, "Ah, a man in the shape of a swan is taking away the child and flying up the sky." The queen sank in sorrow and the ministers got alarmed at the sudden disappearance of the child. Then she addressed the ministers as follows:—"Sirs, by the command of the king I have been taken here to worship the goddess Vindhyavāsinī[1] till I give birth to a child. But unfortunately, my child is lost. Grief is consuming my body. I shall burn it completely in a forest conflagration. Please convey my last respects to my Lord."

(*Av. Sāra* II. 86-98; *Av.* pp. 114-22)

The ministers dissuaded the queen from her rash attempt and said: "Your child has all the prosperous signs of an emperor. He is superhuman. He will not be lost, but may be hiding somewhere." But she was firm in her resolve. At dead of night, she quietly stole away from the camp, went near the thicket, where the king happend to lie prostrate, and deciding to hang herself by a noose, uttered the words: "Oh, my Lord, I am dying." The king recognised her from her voice and asked her in faint words not to be rash. She was taken aback when she heard the words of her lord in that lonely place; she cried for a lamp and a light was brought. She beheld her lord bleeding all over his body and lying flat on the ground as if dead, at which she fell down and fainted. [Recovering consciousness, she saw him in an unconscious state and decided to follow him in death by falling into fire]. At this moment, the king opened his bright eyes and raised his hands and the upper part of his body as if he was free

1. The deity of the celebrated temple Vindubāsinī situated on a part of the hills near Mirzapur. The goddess Vindubāsinī was widely worshipped in the seventh century and her shrine was considered as one of the most sacred places of prilgrimage. Cf. also *Kathāsaritsāgara*, chs. 52, 54.

from all pains. The hearts of the ministers and other attendants swelled with joy to see the king looking safe and sound. They at once removed the queen, who could hardly believe that her lord was alive, from the fire which she was entering.

(*Av. Sāra* II. 98-166; *Av.* pp. 122-34)

CHAPTER III

Story of Rājahaṁsa (contd.)

Rājahaṁsa related his adventures to the ministers and added, "In my sad plight, God Śiva appeared in person; and when I bowed to him mentally, he consoled me with the following words: "Dear child, I am pleased with your valour. It is I that struck you in the battle in the form of a sword; and to my great joy, you shattered it to pieces. It was at my dispensation that the horses took you to this safe retreat. In due time, you shall recover your former position and beget a son named Rājavāhana of infinite powers, the sole ruler of Jambūdvīpa; you should live an ascetic life, in a hermitage and send him out for the conquest of the world when he is sixteen years old. Your first son Hamsavāhana is now doing well." Having said this the God disappeared and I got up as if I was free from all pains." Whilst the king and his ministers were engaged in talking over what had happened, the night came to a close.

(*Av. Sāra* III. 1-10; *Av.* pp. 134-36)

When experts in Āyurveda had healed his wounds, the king followed by his ministers paid a visit to the hermitage of the sage Vāmadeva on the bank of the river Narmadā and fell at his feet. The all-knowing sage received him kindly and with a smile began to narrate the king's story to the ascetics that sat around him. He traced the descent of the king from the Creator and mentioned the names of his ancestors down to his father Ripuñjaya of the lunar race. "For a long time," added the sage, "Ripuñjaya was childless. And as desired by me he practised severe austerities in this Vindhya forest and worshipped the God Viṣṇu (Jalaśāyin). The God said to him in a dream: 'Child! stop this mortifiction. A son will be born to you. He will defeat the king of Ujjain and face bravely the stroke

of Āmardaka (Śiva). And Pradyumna and Sāmba, (the two sons of Kṛṣṇa), will be born to him as his sons.' [When Ripuñjaya told me his dream, I felt very happy. In accordance with the divine command, he returned to the Magadha country where his son Rājahamsa was born. When the son grew fit to bear the burden of the kingdom, he entrusted the responsibitities to him and returned to this place, called Ripuñjayāśrama after his name, to resume his penance. In due time he gave up his body and got a seat near the feet of the God Viṣṇu]. His hermitage is not far off from here. His son Rājahamsa, who is before us, is a monarch of marvellous adventures."

(*Av. Sāra* III. 11-32; *Av.* pp. 136-55)

The sage, having finished the story, engaged himself in his midday observances. The king returned to his camp, stayed as a guest of the sage for the day and then proceeded to the hermitage of his father. The royal pair paid obeisance to the sage daily with the wish for a son and took part in his sacrificial performances. Meanwhile, the queen came to know that there was a temple of Guha close by, a resort of people who desired progeny. She hastened to the temple where she saw carved on the wall the image of child Guha playing near his parents (Umā and Śiva). The loss of her child Hamsavāhana came to her memory and tears ran down her cheeks. At this juncture there came to the temple a Śabara maid, named Vindhyasenā, of about twenty years, accompanied by an old Śabara, her father-in-law. She asked the queen what made her weep and the queen told, with added agony, the incident of her child being carried away by a swan. At this point the king too came to the temple and the queen introduced the Śabara maid as her dear friend, the daughter of a Śabara chief, and as having resorted to the temple with a petition for a son.

(*Av. Sāra* III. 33-44; *Av.* 155-57)

The king noticed a jewelled bracelet on the hand of the old man whose eyes were full of tears. When asked for the reason of his sorrow, the Śabara bowed to the king and said, "My Lord, I had a brother named Caṇḍakṛṣṇa noted for his cruelty. He put all his relations to death leaving me to mourn for them. At that time the illustrious king Ripuñjaya came to this forest to practise penance and I had the good fortune to wait on him. Having

completed his penance he stayed here long and then as desired by the sages he slew my brother and made me the ruler of the forest. He declined to accept my humble presents offered to him and favoured me with this bracelet. Your appearance, voice and deeds bring before my mind the noble form of Ripuñjaya and my eyes gush with tears of joy." The king had a chat with the old man about the glorious days of his father and dismissed him and his daughter-in-law. After a while, Vindhyasenā came to the king's hermitage with her husband Vyāghradamana. The king and the queen accorded to them a cordial welcome and in due course a strong bond of friendship developed amongst them. Then, in the last quarter of a night, the queen had a dream that she devoured the whole sphere of the universe. By the grace of god Guha, the queen, the wives of the ministers and the Śabara girl Vindhyasenā had conceived. After a time on an auspicious day, when the planets were in their exalted positions, the queen gave birth to a son marked with signs of an emperor. A son named Simhadamana was born to Vindhyasenā and with the babe in her arms she rushed to the queen to see the new-born prince. The *purohita* gave the name Rājavāhana to the prince indicating his future greatness. At the same time sons were born also to the four ministers; Sumati's son was named Pramati, Suśruta's son Mitragupta, Sumantra's son Mantragupta and the son of (*Brahmadatta*), the *purohita*, Somadatta.

(*Av. Sāra* III. 45-68; *Av.* pp. 157-66)

Story of Apahāravarman

One day the mother of Vindhyasenā came to the hermitage with a child in her arms accompanied by an old Śabara. The old man made obeisance to the king and said: "King, not far off from here, lives a Kirāta chief [named Sārthamardana], the husband of Vindhyasenā's mother's sister. I am his maternal uncle (Alātacakra by name). One day we heard that the king of Mithilā was passing through the forest and we at once set out with a band of armed hunters to waylay him. In the tussle that followed the king fought bravely even after his forces had been defeated; finally he was forced to flee with the remnant of his army. The chief commissioned me to collect the spoil from the wounded while he himself pursued the fleeing king. When I was about to leave

that spot, I saw an young woman wounded all over he body and also heard a child crying. The woman entreated in a feeble voice, "Please protect the prince." Then I beheld not far off from her an elephant killed in battle and a child in the cavity of the ear of the animal. I took hold of the child who had fortunately escaped injury and asked her who she was and what brought her thither.

(*Av. Sāra* III, 68-77; *Av.* pp. 166-71)

'Sir,' she said, "you may have heard of Prahāravarman, king of Videha, and his friend Rājahaṁsa, king of Magadha. The queens of these two were also close friends. [Priyamvadā] the queen of Videha set out for Magadha with her husband to see her pregnant friend. At this time a war broke out between the Magadha and Mālava rulers. The king of Videha and the ruler of Aṅga rendered help to the Magadha king but they were overwhelmed by the forces of the enemy and Prahāra was caught in a dense mass of arrows. The brave Magadha ruler removed them from danger and fought heroically alone but at last being struck by a divine weapon he fell down and fainted.

But Mānasāra, the Mālava king, did not exult in his victory; [he conciliated Prahāra by healing his wounds,] and in appreciation of the valour of Rājahamsa he declared before an assembly of Kṣatriyas that the king of Magadha was the real victor and that he would not thereafter take arms against anybody in battle. Prahāra lingered long in Mālava as a guest of Mānasāra when twin sons were born to him. [Then Mānasāra celebrated the *Viśvajit* sacrifice and presented Prahāra with the famous horse Bhadravāhana acquired in the battle against the Magadha king]. Then Prahāra started with the king of Aṅga and the remnants of his forces for his kingdom [and halted a few days on the way at Campā, the capital of Aṅga]. On the way, he came to know that [Vikaṭavarman and other] sons of his elder brother [Samhāravarman] had usurped his throne. With a view to seeking the aid of the king of Sumha, his sister's son [who had been reported to be camping by the side of the Vindhyas for the subjugation of the frontier people], he took this short route [in spite of the fact that it was infested with Kirātas]. I do not know if he survived the onslaught of the Kirātas. My mother entrusted this child to me and took the younger one with her. An elephant without a mahout came near me with affection and the child

cried for mounting the elephant. Without any forethought, I placed him on the head of the animal and when our army was destroyed and the elephant killed, the child fell down on the ground and I got bewildered. Fortunately he is not hurt.'

"When the woman finished her tale, I clasped the child to my bosom. Then our chief returned after destroying the king; and seeing the child in my hands, he asked me to take him on horseback to Vindhyasenā." The king and the queen fainted with sorrow when they heard that their friend was no more; but the old man consoled them saying that he was safe. The king accepted the child and called him Apahāra because of his captivating appearance.

(*Av. Sāra* III. 78-93; *Av.* pp. 171-73; end lost)

Story of Upahāravarman

Presently there came a sage carrying a child in his arm with striking resemblance to Apahāra and addressed the king as follows: "I made a pilgrimage to the holy Gaṅgā and when returning through a forest, I happened to take rest at noon in a village which was a haunt of wild beasts and inhabited by a few bewildered people. On the shade of a *caitya* tree sat an old man mad in appearance and covered with itches all over the body. From him I learnt that the village was afflicted by epidemics and that the inhabitants were taking all sorts of remedial measures. Not far from the village I saw an old woman bleeding from wounds just inflicted on her body. When I asked her what reduced her to that miserable state, she said, in brief: 'Sir, I belong to the household of the king of Videha. When our master was passing through the Vindhya forest he was attacked by hunters. I slipped from the main body and wandered in the forest day and night carrying the child of the king. When I lay down to rest my wearied limbs a tiger mauled me, and crouched for a spring on the child; but it fell into a trap set by hunters and was killed. The hunters have carried away the tiger and also the child. Kindly rescue the prince from the hands of death. I do not know what happened to the elder baby whom my daughter carried.'

(*Av. Sāra* III. 94-106; *Av.* portion lost)

"Hearing this, I started at once in search of the child. When I proceeded a little further, I found a group of Kirātas who were on the point of making a present of the child to the Goddess Vindhyavāsinī and holding discussion as to the best way of putting an end to him. I went to

them and said, 'You have got a valuable present to the Goddesss. I know the sacred rules of offering a sacrifice.' When they asked me what the rules were, I said, 'Keep the child free from any injury. Decorate him and leave him before the Goddess at night praying for the removal of thepestilence. When the Goddess says, "I am pleased, no more evil", you should return to your houses without turning back even once.'

"To this procedure, the Śabaras agreed. At dead of night after the priest had gone I stole into the temple like a thief and with a heavy heart hid myself behind the image. [The old Śabara whom I had seen beside the *caitya* tree brought the child, decorated with red flowers and ointment, laid him down before the image and uttered his prayers. But lo! from long habit he raised his knife to strike him.] Suddenly I acted as the Goddess and uttering in a solemn serious tone the words: 'Begone! your evils are ended,' took hold of the child. [The old man ran away with satisfaction without looking back. I also took to my heels praying to the Goddess; and avoiding the sight of villagers in the interest of the child, I traversed a long distance by the same night]. I have now taken the helpless child to the king, the guardian of all his subjects. [Under your protection, the child will grow a well-disciplined boy and a joy to his parents]." The king felt happy that inscrutable fate had favoured him with the unexpected recovery of the two sons of his friend and wished he heard the good news of his other friends, Ratnodbhava, Kāmapāla and Satyaśarman. The queen asked who these friends were and the king began the Story of his father.

(*Av. Sāra* III. 107-18; *Av.* pp. 173-75)

CHAPTER IV

Story of Potapa

"My father," said the king, "had three ministers, Mati-Śarman, Dharmapāla and Padmodbhava. The first two were Brahmans and the third a Vaiśya with a long story behind him. Vaivasvata Manu had two sons, Ikṣvāku and Nābhānediṣṭha. The latter was a Vaiśya by profession, and his son Hālandana became the chief of the Vaiśya community. In the line of Hālandana was born a famous merchant named Potapa. When (my father Ripuñjaya lived many hundred years in this forest by the power of his penance) and Candragupta Maurya was placed on the throne of the Nandas by Cāṇakya, the

merchant Potapa brought to his court precious jewels for sale. The king took fancy for a pearl necklace (which flooded the apartment with its effulgence; and with a view to consult his preceptor, Cāṇakya), he asked the merchant to bring it on an another occasion. Potapa on his way home fell down and fainted in the heat of the sun. A kind courtesan (going to the palace for duty took him to her house and) restored him to consciousness. As a token of gratitude, Potapa presented her with the necklace; and, she adorning herself with the ornament attended on the king. Candragupta recognising the necklace on the person of his servant asked the merchant [*Yavana-yātrika*] to show him the necklace he had selected. Potapa said that he had given it away to a woman who had saved his life and that he had other equally valuable jewels worthy of his Majesty. Candragupta, however, was angry [and threatened him with punishment. The merchant kept calm and told the king with a smile that he had made too small a gift to the woman who saved his life and that good men would not make mention of the gifts they had made.

"The king insisted on knowing about his charity. The merchant said: 'Years ago, I had a long voyage over the Mahodadhi and landed at Andhakachha with a merchandise of precious stones. In the Mahendra forest] I saw a man hanging himself by noose. I cut the rope and asked him the reason of his affliction. 'Death is a festival,' said he, 'for those afflicted with poverty.' I gave him all the wealth I had; (and he learnt from me my name and left me with a grateful heart. I then went to Dramilapattana), made a large fortune and have approached you.' Hearing this, Candragupta recognised Potapa as his saviour for, he was the person who was trying to take his life in the Mahendra forest. (He hugged him to his bosom with joy and in memory of the merchant's noble deeds and services, granted eighteen boons to the merchant community all over the world by virtue of which they enjoyed various honours, privileges and immunity from punishment.)[1] Potapa was childless; he emptied all his

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1. Later on, in Apahāravarman's adventure, Daṇḍin refers to one of these boons conferred by Maurya (Candragupta) on the merchant community, *viz.*, immunity from capital punishment in theft: "मौर्यदत्त एष वरो वणिजाम् , ईदृशेष्वपराधेष्वसुभिरवियोग:" Cf. also V. Raghavan, *Mudrārākṣasa-nāṭka-kathāsāra*, 2nd edn., 1948, Notes, pp. xvii-xviii.

wealth in favour of Brahmans and practised austerities. Meanwhile a *Yakṣa*, an attendant of Kubera, approached him in the guise of a Brahman and delivered the message of his master.

(*Av. Sāra* IV. 1-15; *Av.* pp. 175-78)

History of the royal dynasties

"Ripuñjaya, (the ruler of Kusumapura and the last of the Bṛhadratha dynasty, having given up his kingdom) has been practising penance (in a hermitage. Seeing this, the king of Viśālā, greedy of territory, killed Vitihotra, the ruler, and anointed his son Pradyota as king. The son was called Caṇḍa from the severity with which he punished; he ruled 23 years, his son Pālaka 28, Viśākhayūpa 50, Mālyaka 21, and Avantivardhana 30.

"Then Śiśunābha set aside the Pūtika line, placed his son in Vārāṇasī and himself ruled in Girivraja for 40 years. His son Kākavarṇa ruled for 36 years, Kṣemavarman 26, Kṣatraujas 40, Bimbasāra 38, Ajātaśatru 37, Darśaka 25, Udāyi 33, Nandivardhana 43, and his son Mahānandi 43).

"When Mahānandin, (the last of the Śiśunābha line), was ruling over the Magadha country, there took place in the city of Girivraja a grand dance performance (full of *rasa* ad *bhāva*). Śaṅkhanidhi and Padmanidhi, (the two treasure spirits of Kubera), assumed human forms and witnessed the performance. A skilled sorcerer who detected the identity of Padmanidhi, bound him by the power of his *mantra* and forced him to bestow his wealth on the land. The exhausted Padmanidhi, desirous of getting back his wealth, took birth as Mahāpadma Nanda, son Mahānandin (by his wife of a lower caste). Mahāpadma (destroyed the entire Kṣatriya race and) collected all the gold of the land for himself.

(*Av. Sāra* IV. 17-21; *Av.* pp. 178-79).

Story of Vararuci

"During this time, there lived a Brahman named Kalāpi in the Utkala country (Orissa). By the grace of the Goddess, Kātyāyanī, a female child was born to him and he called her Kātyāyanī. She grew up as a beautiful girl and served her father in his fire-worship. The Fire-god fell in love with her and she conceived. Her father suspected her conduct and abandoned her (in the Vindhya forest. In a desparate mood, she prepared to throw herself into a forest-fire) when the Fire-god appeared in person, took her to (an *agrahāra* on) the banks of the river Godāvarī where her son Vararuci was born. When Vararuci was five years old, two Brahmans, Vyāḍi and Indradatta, happened to halt at his house. The boy Vararuci who had gone to witness a dance returned home late in the night. The mother got angry and asked him to show her all that he had seen. The boy enacted the entire performance exactly as he had seen it. The two Brahmans were astonished and found in Vararuci the precocious boy they had been seeking. Then Vyāḍi related his story to the boy's mother:

(*Av. Sāra* IV. 21-27; *Av.* pp. 179-80)

Story of Vyāḍi

'Good Lady, I am a Brahman named Vyāḍi, son of Bhānu. I was the only son of my parents and pet of my mother; my father did not put me to education and married me to a beautiful girl (named Brahmadā). Once when I was painting her foot with unguent, a hermit came to my house begging for alms. He looked at my wife and smiled, and she in her turn smiled at him and gave him alms. When I pressed her to tell me what made them smile at each other, she said: 'I was a rat in my former birth and was brought up by this holy man. One day, he started on a pilgrimage to the river Gaṅgā and I entered into his bag stealthily. When he began to bathe, a hawk took me by the beak but dropped me into the river. In consequence of my death in the holy waters (and devotion to the ascetic) I am now born in a Brahman family. The hermit remembered my past; and seeing your affection towards me smiled.' As she said this, she fainted and died. I fell into a sea of sorrow. The hermit (entered into the body of my wife), gave me instructions in yoga, (created in me an aversion for wordly attachment) and initiated me in the order of ascetics. As I could not speak correctly in an assembly of learned ascetics, I was ridiculed as an ignorant yogin. I hastened to the shrine of Subrahmaṇya and practised austerities. The God asked me to find out a *Śrutadhara* (one who retains what is heard once) and along with him receive instruction under Upavarṣa. We have long been searching for a Śrutadhara and fortunately found one in your son today.' When Vyāḍi finished his story, Indradatta began his own.

(*Av. Sāra* IV. 27-36; *Av.* pp. 180-81)

Story of Indradatta

"(I come from Kāmpilya[1] country and) am a student of Gopālaka. My teacher had a daughter of matchless beauty who was named Virūpā. He made an announcement that he would marry her to one who had mastered the four Vedas and the six Aṅgas. She loved me deeply and vowed to give up her life if she was married to any other man. (Prompted by the desire of enjoying the fresh bloom of her youth) I went to the temple of Subrahmaṇya and prayed for knowledge of *Brahmavidyā*. The god similarly asked me to go to Bodhāyana in the company of a Śrutadhara. Good Lady! this will certainly come true and your child is the fittest to receive *Brahmavidyā*. Be pleased to send the boy with us and we will return him safe when the study is completed." The Fire-god had told her that two Brahmans would take her boy to Upavarṣa for study. However, with a heavy heart, she consented to part with her child. Then Vararuci was duly invested with the sacred thread and the two Brahmans carried him (on their shoulders to the city of Kuṇḍina[2] in the Vidarbha country). When they enquired about the residence of Upavarṣa in the city, people laughed at them asking if there were men who had something to do even with Upavarṣa (and pointed out a dilapidated thatched hut). They entered the hut and asked the wife of Upavarṣa where the teacher had gone. She took it for a joke, wept and scolded them. Meanwhile Upavarṣa returned from the field with a plough on his shoulders. The pupils prostrated before him and he greeted them in return. He asked them who among them was the *Śrutadhara* and was glad to know that it was the boy Vararuci.

(*Av. Sāra* IV. 37-47; *Av.* pp. 181-82)

Story of Upavarṣa

"After taking rest Upavarṣa took the pupils aside and related to them his own story: 'In this city there were two sons of Bhaṭṭa (Brahman), Varṣa and Upavarṣa. Varṣa wae a great scholar and Upavarṣa a peasant. Once Varṣa's wife observed the ceremony known as '*Mūrkhavrata*' in order to

1. Kampil, twenty-eight miles north-east of Fathgad in the Farrakhabad district, U.P. (Cunningham, Arch. S. Rep. 1. p. 255).

2. The ancient capital of Vidarbha; it is the same as Kuṇḍapur, about forty miles east of Amarāvatī in Berar. (Dowson's Classical Dictionary, 4th ed., p. 171).

avert the evil, if any, of being mated with a blockhead in her next birth. [The ceremony was to be completed by feasting a fool and presenting him a new cloth.] She found in Upavarṣa, her husband's brother, a fit recipient of her gift; and when he returned home feasted and clothed, his wife felt disgraced and rebuked him bitterly for his illiteracy. Shame and sorrow stung him to the quick. He went to the temple of Subrahmaṇya, planted the seeds of priyaṅgu (millet) and observed fast until an offering was made to the god from the yield of the plantation. An ox consumed the crop when it was ripe. He went through the process once again and completed the fast. The god appeared before him, made a cut in his tongue with a chisel and in his bleeding mouth put something from his own mouth. The God asked him not to reveal the knowledge until he got a *Śrutadhara* (*Ekasandha*) and vanished. 'I am that Upavarṣa' said he, 'and here is the *Ekasandha* (*Brahma-dāraka*). Let us begin our studies.'

"Then the three pupils saluted the teacher and began to learn. In the course of instruction, Vararuci grasped when he heard *once*, Vyāḍi *twice*, and Indradatta *thrice*. Thus the three students obtained mastery over the entire field of learning. When the study was finished, they asked their teacher what *dakṣiṇā* (remuneration) he would accept from them. Upavarṣa desired a bit of gold with which to give his daughter in marriage. As the king Mahāpadma had drained all the gold in the land, they approached him with the request for a bit of gold for *gurudakṣiṇā*. The king brought his daughter to his court and proclaimed that he would give her in marriage to anyone who fetched him a bit of gold. Hearing this, a boy went home, returned with a little gold and asked the king for his daughter. The king was astonished and enquired of the boy where he got the gold from. ('Oh King!' said the boy, 'my father was an expert in finding out treasures buried under ground. You had put him in prison, and there he died. This piece of gold was obtained when his ashes were washed off.') Mahāpadma was satisfied that he had stripped the earth of all its gold; he fainted in a fit of joy and died.

(*Av. Sāra* IV. 48-58; *Av.* pp. 182-83)

"Indradatta who learned the art of transmigration from Vyāḍi entered the body of the king and issued an order that a crore of gold be granted to Vararuci for *gurudakṣiṇā*. Āryaka, the minister, learnt the truth of the change in the king; (and

for the good of the people) he caused the body of Indradatta to be burnt to ashes. Then Indradatta began to rule the Magadha country as Mahāpadma. (But soon after, he entrusted the government of the country to his ministers and enjoyed the pleasures of women), while Virūpā, his love-sick fiance kept company with him in the form of a *Yakṣiṇī*. Vararuci and Vyāḍi took the crore of gold to their teacher Upavarṣa. Since a little of the gold served his purpose, the teacher declined to accept the crore; and (from this generous act), he came to be known as Kṛtakoṭi.

"Then the crore (Padma-nidhi) returned to his master Kubera; but the latter was indignant with him and uttered the following imprecation: 'You have not satisfied the desire of Brahmarṣi Kātyāyana and you have accumulated wealth by unjust means. You will therefore take birth as Padmodbhava, (the son of Potapa, the merchant king of Kusumapura. When all Pota rulers are gone), Rājarṣi Ripuñjaya will return from forest and rule over the Magadha country. You should distribute your wealth all over the country as minister and leave the world of mortals along with your master'.

(*Av. Sāra* IV. 59-65; *Av.* pp. 183)

("Therefore", the Guhyaka resumed, "you should not long for a life in the world of gods for a long time to come. Mahāpadma died in his eighty-eighth year and his eight sons were uprooted one after another by Āryaka. Indignant at this, the great Cāṇakya has now placed Candragupta Maurya on the throne. Candragupta will rule 24 years, Bindusāra 25, Aśoka 36, Adaśona 7, Daśaratha 9, (Samprati) 8, Śāliśūka 13, Devaśarman 2, Daśadhanvan 6, and Bṛhadratha 7.

"Then the Brahman Puṣyamitra Śuṅga, a general, will depose Bṛhadratha, kill Mūladeva in battle and be king for 36 years; Agnimitra will then be king for 8 years, Viśākha 7, Vasumitra 10, Pṛthuka 2, Pulinda 3, Yoṣavasu 3, Vajramitra 1, Mahābhoga 32, and Devabhūti 10.

"Then the minister Vāsudeva of Kāṇva family will depose Devabhūti who is addicted to vices, and will be king for 9 years, Bhūmimitra for 14, Nārāyaṇa Sumitra 10, and Suvarman 10.

'Then Sumukha will destroy Suvarman the last of the Śuṅgas and will be king for 13 years. Kṛṣṇa, his younger brother, will rule for 18 years, Śātakaṇṭakī.....Lambodara 18, Āpilaka 12, Meghasvāti 18, Svāti 18, Skandasvāti 7, Mṛgenda Śātakarṇi 3, Kuntala Śātakarṇi 8, Svātisena 1, Pulomāvi 36, Arikṛṣṇa 25, Hāla 5, Māntellaka 5, Pulindasena 21, Sundara Śātakarṇi 1, Śivasvāti 28, Gautameya 31, Pulomāvi......Śivaśri 31, Śivaskanda Śātakarṇi......Yajñaśrī Śātakarṇi 29, Vijaya 6, Caṇḍaśrī Śātakarṇi 3, and Pulomāvi 7.

"Thus after the rule of 6 Pūtikas, 10 Śiśunābhas, 9 Nandas, 10 Mauryas, 10 Śuṅgas, 4 Kāṇvāyanas, 29 Āndhras known as Śātavāhanas, 7 Āndhra-Bhṛtyas, 10 Ābhīras, 7 Gabhis, 18 Śakas, 8 Yavanas, 14 Tahāras, 13 Mukuṇḍas and 11 Potas, to cleanse the earth of the evils of Kali age, Ripuñjaya will return from his penance-grove, will beget a son (Rājahaṁsa) by the grace of the god Nārāyaṇa, and rule over the Magadha country. You should ask Padmodbhava, the son to be born to you, to serve the king as minister, and then you should take your seat by the side of the lord of wealth (Kubera). Here is a life-giving Marakata gem; set it on a ring and wear it round your finger.") Having delivered this message the Yakṣa vanished.

(*Av. Sāra* IV. 66; *Av.* pp. 183-85)

"Now", Rajahaṁsa went on, "you will see that Padmodbhava, the son of Potapa, became a minister of my father. He had three sons, Ratnodbhava, Suśruta, and Sumantra. The eldest son taking to the profession of trade crossed the seas. The minister Matiśarman had two sons, Sumati and Satyaśarman. Satyaśarman was a pious man and left the home on pilgrimage. Dharmapāla had two sons, Sumitra and Kāmapāla. Kāmapāla was a sensualit and nothing has been heard of him. The other four sons, you know, are now my loyal ministers."

(*Av. Sāra* IV. 66-70; *Av.* pp. 185-86)

Story of Puṣpodbhava

The king had hardly finished the story of his father, when an young ascetic appeared before him with a tender baby in his hand and said: 'O King! (you may remember that I am a disciple of Vāmadeva and my name is Somaśarman). While I was returning from pilgrimage to Rāmatīrtha (in Dakṣiṇāpatha) I came across a Śiva temple in the Kaliṅga

forest. With the desire of worshipping the god, I gathered flowers, placed my flower basket at the foot of a tree and went to bathe in a mountain torrent close by. There I saw a woman in distress; she was carrying this child in her arms, and crying aloud, 'Is there fire here.' I consoled her saying that I would kindle fire for her and questioned her as to what brought her to that sorry predicament.

(*Av. Sāra* IV. 71-74; *Av.* p. 186)

'Sir,' said the woman, 'I am a nurse of the daughter of Kālagupta, the head of the merchant guild (*Sreṇimukhya*) in the island of Kālayavana. When my mistress grew into a young woman, she became a hater of males in general. One day I took her to a garden to amuse her where she fainted; and recovering consciousness, she cried, 'Samudradatta! my love! where are you?' Later on she told me in confidence, 'Good mother! I remember that I was in my former life Suvratā the daughter of a poor merchant named Kṛṣṇagupta in this island. I heard once from behind a wall the following conversation between a stranger and my father:

Story of Samudradatta

'Sir,' said he, 'I am a merchant named Samudradatta (of Ujjain). I had occasion to contract the friendship of Karṇīputra (Mūladeva); and, as illuck would have it, I fell in love with his coustesan wife (Madanasenā and had secret relations with her). In indignation he said (that he would not take away the life of a friend, but) that he would steal my wife in the event of my marrying a well-born girl. For fear of him I have not married. I desire to marry your daughter in secret, so that I may have a son to prepetuate my race. (Please take this price in gold.)' My father gave me in marriage to that young man; and he took me to Ujjain and kept me in secret, in his house.

(*Av. Sāra* IV. 75-81; *Av.* pp. 186-87)

Story of Karṇīputra

'After a while I found myself in quite a different place and a stranger was addressing me politely with folded hands: 'Good Lady! know that I am Karṇīputra. I swore in the presence of my enemy Samudradatta to abduct his wife. I learnt from my spies that you had been kept in secret in his house. I reached you through an underground passage and found you every inch a chaste woman. By means of a spell I made you stupefied and obey my will. Having given out

that you were a virgin daughter of a gambler from another country, I married you in the presence of the citizens of Ujjain and showed you to Samudradatta as my duly married wife. He claimed you as his legal wife and sued me in a court of law; but being unable to produce any witness, he was defeated. Not only that. I took you to his house at night through an underground passage and announced that he had stolen my wife; and then, I got him banished from the country by the king. You are a virtuous wife, but having been defiled by my touch, you may not like to live any more. Good Lady! You are really innocent and now you are at liberty to go wherever you like.'

'Having heard this I decided to put an end to my life and fell into the river Gaṅgā. As I was carried away by the current, someone took me out of the water; and, lo! it was none else than my beloved Samudradatta. When I looked at his face, I hung my head down for shame, and insisted again on putting an end to my body desecrated by a foul hand. But he prevented me from dying, and said. 'My dear, you were under the power of a necromancer. I know you are a virtuous wife and your character has not suffered in the least. (Being tormented by the sorrow of your loss, I also fell into the river with a pot full of sand tied to my neck. Strangely enough the pot broke and the current washed me ashore. While I was thinking of throwing myself again into the river, I got possession of you. Come, we shall go away from here.' 'If you still accept me as your own', said I, 'I shall be glad to be your slave.') We returned to my kinsmen at the island of Kālayavana where people slowly honoured me as a lawful wife. Later on, when my husband died, I also gave up my life. I am here born again with latent memories of the indignities heaped upon me by man; and the sight of this garden revived the memories of the happy days I spent with my beloved in my former life. Let me give up my life.'

Story of Ratnodbhava

'Saying this my mistress swooned and fell on my lap. Just at that moment, a young man came out from within a bower. He approached her like a loving husband, applied a spray of cool water over her body, and, when she regained consciousness, he said, 'My life! Don't be agitated. I was your beloved Samudradatta. In former life, we were a pair of

swans in the Bindusaras.[1] We nibbled at the lotuses gathered by the sage Nārada for the worship of god Acyuta. The sage got angry and uttered a curse on us to suffer separation for long years, in another life. Nalakūbara, the son of Kubera, (who was sporting with Rambhā in the garden adjoining the lake, took pity on us and said to her, 'The sages are heartless; they curse even birds of indistinct perception.') Him also the sage punished by cursing him to take birth as our son on the earth. Nalakūbara fell at his feet and begged for mercy. The relenting sage ordained that the curse should last for sixteen years, that we would remember our past life and that our son would be a friend of an emperor and enjoy all happiness in the world. I have now taken birth as Ratnodbhava, the son of Padmodbhava, the merchant prince of Pāṭaliputra. In accodance with the custom of our family, my father sent me out on the sea as a trader and asked my two younger brothers to serve king Rājahaṁsa as ministers. I set sail in a merchant-man bound for a distant island. I was shipwrecked and washed ashore in this Yavana island. The sight of this garden brings to my mind the store of experience of our former life. (Here I got Suvratā, an ornament of the Yavana island, for my wife. Here the ruler of the island defeated his enemies with my aid and bestowed on me all the royal honors.'

(*Av. Sāra* IV. 82-100; *Av.* pp. 187-90)

'When he was recounting the pleasant events of his former life, my mistress fell at his feet, washed them with tears of joy and began to weep.) Kālagupta having heard from me all about the former life of his daughter, took Ratnodbhava to his house and gave him Suvratā in marriage. Ratnodbhava lived happily with his wife for many years (and became the head of the merchant guild and ruler of the island).[2] He then learnt from a sea trader that his father had died, that Ripuñjaya had again turned an ascetic having entrusted his kingdom to his son Rājahaṁsa and that his two brothers had been appointed ministers. To see his kinsmen and native land, he embarked on a ship with his pregnant wife. The ship was caught in a severe tempest and sank in the sea. My mistress and myself caught hold of a plank,

1. A sacred pool situated on the Rudra-Himālaya, two miles south of Gaṅgotri (N. L. Dey's *Geographical Dictionary*).

2. See कालांशश्रेणीप्रामाण्याद् अवस्थितानां तमेवेश्वरमन्वमंस्त, *Av.* p. 191.

when Ratnodbbava was heard consoling us from far; and the surging waves wafted us ashore. We searched for him far and near on the coast but could not find him. In agony of separation, my mistress attempted suicide but I prevented her. She was delivered of this baby in a grass hut close by. The mother and the baby are shivering in the cold wind; and to warm them, I have started in search of fire. As the place is full of danger I carried the baby in my arms.'

'No sooner had she finished her tale than a wild buffalo knocked her down. Then a wild elephant killed the buffalo and was about to kill the child. I was terrified and did not know what to do, when the roar of a lion was heard. The elephant picked up the child and flung it in the air. A large monkey that was perching on a tree caught hold of him; and taking him for a fruit, climbed to the top. The child slipped from his hands and fell into my basket of flowers. Wondering at the decrees of fate, I took him in my arms and carried him to the nurse. She was unconscious. I fed the child with cow's milk and searched in vain for his mother in several places. Finally I took him to the sage Vāmadeva and he bade me bring the baby to you.' The king accepted the child with mingled feelings of joy and sorrow and named him Puṣpodbhava, indicative of his coming from a flower basket.

(*Av. Sāra* IV. 101-12; *Av.* 190-93)

Story of Devarakṣita

At about this time there appeared another Brahman with a child and said: "King! (I am a Brahman named Kīrtideva). During my pilgrimage to Kumārī in the southern country I heard that a Brahman (named Satyaśarman of Pāṭaliputra) renowned for learning and hospitality was living on the bank to Kāverī. I proceeded to his residence and saw him a victim to misery and affliction, (and his wife withering from mental pain). However he was not slow in extending his hospitality to me. After taking rest, I said (in the course ofthe conversation: 'The very sight of one's own countrymen infuses confidence more than the long acquaintance with a foreigner. And hence), Oh great Brahman! I make bold to ask you how it is that you are living in this corner of the land, leaving the flower-city in the well-governed Magadha country. (You look like a recluse though you are really a householder and your wife is bereft of colour on her face, like the digit of the moon at dawn). If I am not prying into your secrets, please

enlighten me.' The Brahman replied, 'Sir, what you say is true. I have not chosen this land from passion or ignorance. I have sat under great teachers. I know that the lands of sacrifices[1] (यज्ञियो देशः) are Brahmāvarta, (between the river Sarasvatī and Dṛṣadvati; the adjacent Brahmarṣideśa consisting of Kurukṣetra, Matsya, Pāñcāla and Śūrasena; Madhyadeśa bounded by the Himalayas, Vindhyas, Prayāg and Vinaśana; and Āryāvarta between the eastern and western seas); and that even among them, the most charming is the land of Magadhas. (I am the son of Matiśarman of Āṅgirasa gotra and come of a most religious and learned family of Puṣpapura). With an ascetic temperament from early boyhood, I lived an austere life and started on pilgrimage to Kumārī in the south. On my way I met the sage Agastya on the top of the Malaya mountains. The holy sage advised me to give up my austerities and marry a girl from a Brahman family and settle down in a village on the banks of the river Kāverī. Accordingly I took as wife the daughter (named Kālī daughter of Viśvadatta) of a respectable Brahman family. As she remained childless (for ten years), I married her younger sister (Gaurī). By her I got a son and freed myself from the debt I owed to my forefathers. When the child was one year old, one day he and his nurse were suddenly missing. I reported the matter to the king (Indraketu of the Cola country). With a view to finding out the culprit by means of an ordeal, he ordered that all the inhabitants of the country should take a plunge in the river. When my first wife dipped into the river, the water turned bloodred and all were astonished. She confessed her guilt to the king that she had flung the child and nurse into river out of jealousy. The king had her put to death; and her spirit haunted me and vowed to kill the child that may yet be born to me.' Satyaśarman went on telling me his tale of misery and cursing women in general. I comforted him with words of encouragement and took leave of him the next morning. I had not gone far away when I saw a woman hanging herself by a noose around her neck and almost at the point of dying. At once I cut the noose; and having brought her back to life, asked her what made her rush to death. She said in a feeble voice, 'Sir, I am a nurse of the child of Satyaśarman. His first wife threw me along with

1. Compare Manu II, 17-23.

his child into the stream. When I was carried away by the current with the child in my hold, I took hold of the branch of a tree floating along the river. A snake was clinging to the branch; it bit me and was about to bite the child also. At this moment, a vulture snatched the venomous creature with its beak and flew up. Almost senseless from the effects of the poison, I reached the bank and fell down. When I recovered consciousness I saw a sage sitting by my side and dealing antidotes for poison. I asked him if he had seen a child. 'I know nothing of it,' he replied. 'I am just experimenting on your person the efficacy of the art of curing poison I have just learnt.' The sage and myself searched for the child but could not find him. In despair I courted death and you have brought me back to life.'

(*Av. Sāra* IV. 113-38; *Av.* pp. 193-99)

"Having heard her tale of woe, I went on searching for the child and came across a man with his legs cut off, on the shore of Pampā. 'Sir', he said, 'I rescued a child from the river Kāverī; but a water spirit deprived me of my legs and the child slipped off my hands and fell into the water.' I consoled him; and resuming my search I learnt that a fisherman of the Kola city had got a child from within the bowels of a crocodile and had sold it away to a merchant. I ran to that city and found a man within a well struggling for life. When I helped him out of the danger, he said, 'My father, a merchant, neglected me, his legitimate son, and confided all his affection to the child of a fisherman. In my attempt to push the child into a well, by accident, I fell into it and the child escaped. I do not know what became of him.' Reproaching the wretch, I went to a forest in the north and saw a man bleeding from wounds in his chest. He said, 'I saw a child near the wall of a well and as I was carrying him home, a wild deer mangled me. And the animal took the child in between its horns and ran away.' Then I was told that the child fell into the hands of robbers who sold it to a woman of a caravan for a cloth. I learnt from the woman that Śabaras assaulted the caravan and snatched away the child from her hands. Then I met a Śabara woman looking sad and carrying a child on her hip. She said, 'My brother got this child from a caravan and presented him to me. But my husband compels me to hand him over to his junior wife. In a fury, I have carried him

away here; and it pains me to abandon him.' I then received the child from her and took him to Vāmadeva. The sage asked me to bring him to you, saying that he would prove a valuable companion to your son." The king accepted the child with pleasure and called him Devarakṣita as he had been protected all along by god.

(*Av. Sāra* IV. 139-56; *Av.* p. 199)

Story of Arthapāla

Another day queen Vasumatī appeared before the king with another child in her arms and said: "This evening a divine woman came to me with this child on her hips and said, 'Good lady! Know that I am Tārāvalī, daughter of Maṇibhadra, a chief of the Yakṣas. I was roaming about in search of my husband and came upon this child crying in a crematory in the city of Kāśī. With deep affection I took him to my father, who showed it to Kubera, Lord of Yakṣas. The omniscient Lord asked me, 'How do you feel towards the child?' 'I feel,' said I, 'as if the child is my own.' Kubera narrated the following story explaining the cause of my affection.

(*Av. Sāra* IV. 157-61. *Av.* portion lost)

Story of Śaunaka

'In the Kosala country there was a Brahman named Śaunaka, a pupil of Somatrāta. One day the teacher and his pupil were dining in the king's palace when Bandhumatī the princess served the guests. Śaunaka and Bhandhumatī fell in love with each other and had secret relations. The king of (Tri)garta[1] to whom Bandhumatī had been promised came to woo her, when her companions presented to him the daughter of a nurse dressed as Bandhumatī. Śaunaka eloped with Bandhumatī; and, when they were crossing the river Sarayū the boat capsised and Bandhumatī fell into the river and was lost. He searched for her in vain and found the dead body of a woman being eaten by vultures. He thought his beloved had died in the river, and in great sorrow, cremated the body and immersed the bones in holy waters. He repaired to a hermitage, told his story to a holy ascetic and started on a fast unto death. Bandhumatī who was listening the story from

1. The kingdom of Jālandhara, a part of the district of Lahore (N. L. Dey's *Geographical Dictionary*).

within the sanctuary came out, fell at his feet and said, 'My lord! I was carried away by the current and was rescused by a cowherd maid. Soon after she died, being bitten by a snake; and most likely it was her body that you cremated. I took refuge in this hermitage and I was taught disciplines by this ascetic woman.' In the meanwhile, the king of (Tri)garta, angry at the impersonation played on him, drove the Kosala ruler out of his kingdom. Śaunaka helped his father-in-law in recovering his kingdom and obtained half the Kosala country as reward. He then married Haṁsavatī and Vedimatī, and a courtesan maid and dallied with them by his magical powers.

(*Av. Sāra* IV. 162-74; *Av.* portion lost)

Story of Śūdraka

'In his ripe old age Śaunaka died and was born in the Aśmaka country[1] as the Brahman of the name of Indrāṇīgupta whom the poets called Śūdraka. He disregarded the glory of the Brahman (*Brahmaśrī*) and was cursed to suffer severe hardships before he got the glory of a ruler (*Rājaśrī*). He was brought up along with the prince Svāti (of the Andhra dynasty) and their playful quarrel grew into bitter enmity in later life. Rambling in a forest with Bandhudatta and other friends, he lifted up a heavy stone that none else could do. The Buddhist Saṅghilaka took him in a cave with a view to putting an end to him; but he killed the Buddhist and got out of the cave after undergoing many reverses. A woman was devouring his friend Viśvalaka in the Vindhya forest at night. When he caught hold of her, she got deliverance from a curse and vanished in the sky. A female ascetic of the Buddhist order (*Śākyabhikṣuṇī*) plotted to murder him in her house, but an ominious dream indicating danger, he left the place for the Vidiśā country. He gathered his friends and released Bandhudatta from prison and in his company proceeded to Ujjain. In the house of Bandhudatta in Ujjain, he fell in love with an actress named Raṅgapatākā.

(*Av. Sāra* IV. 175-85; *Av.* p. 200)

1. M. Venkataramayya locates the Aśmaka country in the Nizāmabād and the adjacent districts of the Nizam's dominions with its capital Pōtana represented by the modern Bōdhan. (*J.O.R.* Vol. XII. pp. 260-5). *Cf.* also V. Raghavan, Annals of Ori. Res., Uni. of Madras, V. ii.

'He saw princess Vinayavatī in a garden and became enamoured of her. She was also smitten with love and then bitten by a snake. He relieved her from the effects of poison and also from the pangs of love. He stole into the princess' apartments at night and was arrested by the guards. With the connivance of a nurse, he extricated himself from their grip and eloped with the princess. On the way she was carried away by the Mālava ruler. Śūdraka wandered helpless in the forest and was captured by robbers and imprisoned. In the prison, he won the love of Āryadāsī, the daughter of the robber chief, and with her aid he made his escape. He roamed about in search of Vinayavatī and learnt from a hunter of the Vindhya forest that she had taken shelter in the house of a certain Brahman and he hurried thither. There he heard that the Brahman had found in Vinayavatī a fit companion for his daughter in Mathurā and had sent her to that city. Śūdraka went to Mathurā and was bathing in a tank. Some policemen who had been bringing out some stolen property from within the tank took him for the thief and arrested him. When Vinayavatī saw her husband branded as a thief, she prevailed upon the minister of the kingdom whose daughter's companion she was and rescued her husband from the hands of death. Once he was to be slaughtered like an animal as an offering to a deity, but he survived the calamity and returned to his beloved. He also married Yajñadā, the daughter of the minister who had given shelter to Vinayavatī, and who was none else than his maternal uncle. He set his affection on Śūrasenā the princess of Mathurā which involved him in several dangers. After escaping many more mishaps, he waged war against Svāti, the friend of his boyhood; he made him captive (and then reinstated him in his father's kingdom). Then in the happy company of his devoted friends and wives, he ruled over the earth for one hundred years. He died in a hand to hand fight with a Brahmarakṣas and was born as Kāmapāla, son of Dharmapāla.

(*Av. Sāra* IV. 186-202; *Av.* p. 201)

Story of Arthapāla

Once Kāmapāla chanced to see Kāntimatī (princess of Vārāṇasī), playing ball with her friends; they fell in love with each other and exchanged love letters. Indrasenā, a female friend of the princess, made an image of the god of Love and under the pretext of presenting it to the princess, she took Kāmapāla to the apartments of the princess. He married Kāntimatī by the *Gāndharva* mode and enjoyed her company in secret. He also took as wives her three companions, Somadēvī, Sulocanā and Indrasenā. Kāntimatī became pregnant and gave birth to a son in private. The child was given to a Śabara woman who left it at the crematory at night. On her way back she fell into the hands of the police; and in her fright she revealed the secret. Kāmapāla was tied with a rope and taken to the scaffold. In the flurry of the execution Kāmapāla burst his bonds, killed the headsmen and made his escape.

'When Tārāvali,' continued Kubera, 'was passing through the crematory she took hold of the child. The reason why she loves the child as if he were her own is this: 'Śaunaka took birth as Śūdraka and now he is Kāmapāla. Bandhumatī, Vinayavatī and Kāntimatī are not different. Yagñadā, Vedimatī, Somadēvī are one and the same. Haṁsavatī, Śūrasenā and Sulocanā are one. Nandinikā, Raṅgapatākā and Indrasenā are identical. The herdsman's daughter whom Śaunaka cremated was born as Āryadāsī and then as Tārāvalī. This boy was born to you by Śūdraka when you were Āryadāsī. And hence your motherly affection for the child. Please give my name Arthapāla (Lord of Wealth) to the child and take him to the queen Vasumatī; and she will bring him up.''

"Having related the story" said Vasumatī, "the Yakṣa woman handed over the child to me and vanished." The king accepted the child and felt extremely happy to see the prince growing with ten loving companions.

(*Av. Sāra* IV. 201-202; *Av.* pp. 201-203; end missing)

CHAPTER V

Story of the Origin of the horse

One day when the king and his minister were attending on sage Vāmadeva, Vyāghradamana approached him with a horse Bhadravāhana, an elephant Hemakūṭa and some mares of the best quality. The sage seeing the horse and the elephant related the story of their origin: "When the Creator was creating the universe, his eyes got irritated by the smoke rising from the sacrificial fire and a few drops of tears fell down. From the tear drops arose some horses and a man. The gods had lost their speech in their sacrifice; the man helped them in the form of a fish by searching for the lost speech, in the waters. Then Viśvāvasu and other gods began to wait on

the man. One day the gods went to pay homage to Indra and so came to the man late. When he came to know the reason for their delay, he desired to get into the position of Indra and began to perform penance. Indra despatched a divine damsel (*apsaras*) to spoil the penance of his rival and the man gave up his penance and dallied with her. He then realised his folly and cursed the damsel to be born as a roe; and she, in her turn, uttered a curse that he should be born as an owl. From the egg of the roe and the owl were produced hundreds of winged horses[1], which became the vehicle of the gods. Since they destroyed the crops of the gods, sage Śālihotra accepted them as his disciples, and cut off their wings. Indignant at the loss of their wings the horses began to bite the sage at which divine damsels laughed. The sage cursed them to turn into mares. At this Indra intervened and cursed the sage to take birth as their breeding horse. Here we see, before us the sage Śālihotra born as the horse Bhadravāhana and the divine damsels as mares. The curse of the animals will come to an end when they bear young ones. The kid of Airāvata (the elephant of Indra) is now born by a curse on the earth as Hemakūṭa and it had been wandering in this forest, after the war against the Malavas." Having narrated this story the sage entered the hermitage and the king accepted with pleasure, the elephant and the horses.

(*Av. Sāra* V. 1-16; *Av.* pp. 203-204).

Departure of Rājavāhana for conquest of the world

Prince Rājavāhana and his companions were duly invested with the sacred thread and they obtained mastery in archery and other arts. When they were sixteen the minister submitted to the king that it was time for the prince to set out on an expedition of conquest. The king remembered the divine command and agreed, though the very thought of parting with his son pained his heart. On the eve of departure, the prince fell at the feet of sage Vāmadeva. The sage gave him counsel regarding the proper conduct of a ruler and added: 'Dear Prince! Mānasāra who gained victory over your father with divine help has renounced his sovereignty in favour of his son Darpasāra with a view to retiring to the forest. He is now seeking a suitable husband for his daughter Avantisundarī. Darpasāra has entrusted the government to Caṇḍavarman, his

1. *Cf.* the winged horse 'Pegasos' of Greek mythology.

brother-in-law, and is now doing penance in the mountainous abode of Śiva to become a universal sovereign. You should wrest the lost kingdom of your father from him; and then the whole of the earth will come under your sway. You will meet with adverses for a period of two months. You should start with your friends tomorrow when the moon will be in conjunction with the constellation *Revatī*."

On the morrow the prince took leave of his parents and sage Vāmadeva, appointed Siṁhadamana, his Śabara friend to keep guard over them, and set out northwards with Apahāra and other companions. They spent a day in an *āśrama* not far off from their hermitage and on the next day entered the lonely Vindhya forests.

(*Av. Sāra* V. 17-41; *Av.* pp. 204-26)

Story of Mātaṅga

In the Vindhya forest they encountered a Brahman on the bank of a river sitting at the foot of a tree. He was clad in bark garments and had hard scars of wonuds all over his body. He greeted the prince politely, and being questioned as to who he was, narrated his story: 'Sir, my name is Mātaṅga and I come of a family of Brahmans who have not any trace of Vedic learning and who lead the life of hunters. One day, armed with bow, I roamed about the forest with some hunters and saw an old Brahman wayfarer [of eighty years]. The hunters greedy of [the handful of grains in] the rags of the old man assaulted him. Out of pity, I fell on them, killed three or four and saved the Brahman. The other hunters crushed me to death and I found myself before the god of Death seated on kuśa grass. [When I prostrated before Him] the god said, 'Nityogra, look at the hells.' Then Citragupta, under command, took me through the Padma and other sections of hell where sinners were put to torture.

(*Av. Sāra* V. 42-49; *Av.* pp. 226-38)

Story of Nityogra and Mahogra.

'When I asked Citragupta why Yama called me by the name Nityogra, he said: '(Hālāhalika?) the chieftain of Pulindas (inhabiting the adjoining country of Vidarbha) obtained by theft a son named Kolāhalika. The son used to

waylay the wayfarers; one day he came upon (an Ārya) widow accompanied by a young couple. The widow wept and cried out, 'Ah! Dīrghadarśin! Ah! my son Nityogra!'. When the robber asked the woman who she was, she said, 'Dīrghadarśin, the minister of the Vidarbha country was my husband and Nityogra and Mahogra, our (twin) sons. An astrologer told Jālandhara, the king of Vidarbha, that my son would one day rule over the country, The king abducted Nityogra even as a boy. Fearing the safety of Mahogra, the younger son, we sent him to our uncle's house. The king came to know of this and sent for Acyutaka, my husband's sister's son and ordered that Mahogra who was under his custody, should be put to death. Acyutaka revealed the royal command to his wife and told her that he would not do the dastardly act. But his wife asked him to carry out the order without delay. My husband who happened to be there at that time and overheard their conversation, suggested to his nephew that he would avert the disaster by showing the king a head made of clay resembling the head of Mahogra. Acyutaka agreed to the proposal and did so. Then seeing that my husband was disconcerted at his evil act, the king sent for him one night with a view to putting him to death in secret. When my husband went to see the king, the king gave out that my husband tried to kill him and, then had him put to death.

(*Av. Sāra* V. 50-65; *Av.* pp. 238-41; end missing)

Acyutaka then sent me and my son to my father. On the way we were attacked by robbers and I missed my son. I wandered about helpless in search of him; and thinking that the robbers had killed him, I went to a nearby tree intending to take my life by means of a noose. Happily for me I saw my son sitting on the tree, and he told me that the robber who carried him away was bitten by a serpant and that he had climbed up the tree for fear of the snake. Then with my son I went to my father's house but learnt that my father had been killed by robbers. Having lost all my relatives I sank into a sea of sorrow and Mahogra was the only prop of my life. He has now grown into an young man and I got him married to this girl. Good Sir! We are now passing through the forest and are frightened by you.' Kolāhalika hearing the tale of the widow fell at her feet and said, 'Mother, I am your son Nityogra.' Then he took his mother with him; and with the help of his brother and the Śabaras, he killed king Jālandhara, the murderer of his father. He made Mahogra the minister of the king who succeeded Jālandhara and returned to the forest. Mahogra practised devotion to god Gaṇeśa and attained heaven on his death.

(*Av. Sāra* V. 66-75; *Av.* portion lost)

'Dīrghadarśin was born as Prahāra, king of the Videha country. By a curse of the goddess Gaṅgā, Gaṇeśa took birth as a mortal; and Mahogra also came down to the earth with the god. They were born as Apahāra and Upahāra, the twin sons of Prahāra. Acyutaka was born as the merchant Dhanamitra. Evil tendencies predominating, Nityogra was born as the hunter Caṇḍakṛṣṇa, whom Ripuñjaya put to death. After suffering several thousands of hells, added Citragupta, 'you have now taken birth in a Brahman family. Had you not given up your life in saving the life of a Brahman, you would have again been thrown into the hells as before. Re-enter the body of Mātaṅga and do good to the people.'

(*Av. Sāra* V. 75—81; *Av.* portion lost)

'When Citragupta finished his tale I opened my eyes as Mātaṅga. My relatives took me to my house and healed my wounds. I learned the *Śrutis* and *Smṛtis* from the old Brahman Śāntipāla whose life I had saved. I was an aspirant for immortality and god Śiva appeared before me in person and said, "Dear Kapiñjala! you have suffered enough from the curse of the Moon. Hereafter you are the lord of the netherworlds. You can go there through a chasm in the Vindhya forest where you will get the necessary help to enter the netherworlds."

To the wonderful story of Mātaṅga the prince and his companions listened with interest and spent a few pleasant days in his company. One night Mātaṅga took the prince away from his sleeping companions and set out to the netherworlds. Proceeding along a mechanical pathway as instructed in books on *Bilakalpa* they saw a beautiful city surrounded by a fort made of copper. Mātaṅga bathed in a pool; and asking the prince to ward off obstacles, began to offer oblations in the sacred fire and finally threw himself into the flames. Soon after, he rose from the fire adorned with a sword in his hand, bracelets in his arms and a crown on his head and seated in a

fiery chariot (*agniratha*). Then a divine damsel of infinite beauty approached the man in the chariot, cast a loving look at him and thanked the prince for his kindness. She then took them to her palace and related her story.

(*Av. Sāra* V. 82-94; *Av.* portion lost)

Story of Mandākinī

'I am Mandākinī, daughter of Namuci. After my father's death I was brought up by Naraka along with his daughter Yajñavatī; and we had a loving friend in Tilottamā. Once Yajñavatī became distracted with love and said, 'In my former birth I had the happiness of being the consort of Dharmadeva, son of god Puruṣottama. At the instance of our parents my husband went abroad and I gave up my mortal frame in fire in the Badarī forest. The memories of my former life now make me sad.' Then Tilottamā brought her an young man resembling her lover and said, 'Friend, here is Sāmba son of god Kṛṣṇa by Jāmbavatī and he is the object of your love.' He came here for protecting the sages; and seeing this forest, he cried out, 'Ah, my love, Yajñavatī,' and fainted. The loving couple recognised each other and spent many happy days. When the Asuras carried away Yajñavatī, Sāmba proceeded to Prāgjyotiṣa in search of her and then to Dvārakā and there recovered her. When Naraka was slain god Kṛṣṇa took me to this city to be a friend of Yajñavatī, his daughter-in-law. Mahāśvetā and other Gandharva maidens were also my friends. Once on my way to worship god Viṣṇu, I saw an young man and fell in love with him. He at once plunged into the sea and turned into a horse. The god seeing me in sorrow said that the young man would certainly become my husband. Mahāśvetā and her husband paid a visit to me and she cheered me up by telling me the long tale of her life. Then as desired by her, her husband told me the story of his life and also that of Kādambarī.

(*Av. Sāra* V. 95-111; *Av.* pp. 241-42, full of lacunae.)

Story of Kādambarī

'I was born as the only child of a pair of parrots' said Puṇḍarīka 'that lived in an old Śālmali tree in the Vindhya forest. As soon as I was born my mother died, and my father fostered me tenderly. When one day hunters killed him I fell down from the tree and an young hermit took me to the hermitage of the sage Jābāli. The sage looked at me with a smile and said: 'King Tārāpīḍa of Avanti had a son named Candrāpīḍa. The minister Śukanāsa had a son of the name of Vaiśampāyana. Candrāpīḍa and Vaiśampāyana studied together in a *gurukula* outside the city and became proficient in all sciences. When the prince was sixteen years old the king anointed him crown-prince and presented him with a horse called Indrāyudha. The prince started for the conquest of regions with an army with Vaiśampāyana at the head. At the foot of the Himālayas Candrāpīḍa encamped the army; and hearing the music of a pair of Kinnaras he pursued them on his horse leaving his followers far behind. He met a heavenly nymph named Mahāśvetā on the shore of the lake Achhoda. She received him kindly; and, on being asked to tell her story, she sighed deeply and said: 'I am the daughter of the king of the Gandharvas and my name is Mahāśvetā. I cherished love for a young Brahman of the name of Puṇḍarīka, and he also loved me deeply. At the rising of the moon he became desperately sick with love and gave up his life. When I could do nothing but weep and wail over the lifeless form of my lover, a man descended from the orb of the moon, and taking his body flew up into the sky saying that I would later be reunited with my lover. Soon after Kapiñjala, the friend of my lover, pursued the man from the moon and I was left in heavy affliction.

(*Av. Sāra* V. 112-24; *Av.* pp. 243; full of lacune)

'Prince Candrāpīḍa consoled her with words of encouragement; and she took him to her friend Kādambarī, daughter of Citraratha, another Gandharva chief. Love sprang up between the prince and Kādambarī at first sight. The next day the prince returned to his camp where he received the summons from his father to return. He left the camp immediately, leaving Patralekhā, his maid-in-wait, with Kādambarī. After a few days, Patralekhā returned and told him that Kādambarī was pining for love of him. He swooned to hear the state of love of Kādambarī and became anxious to see her. At that time, a messenger (Manojava) came from the camp and said: "(Prince! Vaiśampāyana, having sent Patralekhā in advance with Meghanāda thought of returning to the capital with the army. On the eve of leaving the camp, he offered worship to the god Hara in the shrine near the hermitage of Mahāśvetā and suddenly fell ill.) Then the

chief of the Hemajaṭa (golden haired) Kirātas (who had been expelled by us from Svarṇapurī, gathered Kimpuruṣas and) attacked our camp." When the prince heard this he prepared for an expedition against the Kimpuruṣas, which, he thought, would give him an opportunity of seeing his beloved. In the meanwhile a messenger from Citraratha arrived in a celestial car with an invitation for the *svayamvara* of Kādambarī. Candrāpīḍa and his parents got into the car and proceeded to the camp. En route they took with them Vaiśampāyana and the army and reached the city of the Gandharvas. At the *Svyamvara* Kādambarī put the wedding garland of celestial flowers round the neck of Candrāpīḍa, leaving the gods and *asuras* who had come to woo her, whereupon a general fight ensued.

(*Av. Sāra* V. 125-32; *Av.* pp. 243-44)

'Mahāśvetā was in love with Vaiśampāyana; and when she heard a rumour that he was killed in the fight that followed the *svayamvara*, she felt deeply distressed. Her father thought that she was an unchaste girl and cursed her to take birth as a Caṇḍāla woman; and at once she fell down and died. But Vaiśampāyana returned safe from the battle; seeing Mahāśvetā lying dead, he remembered his love for her in his former birth and died of grief. Candrāpīḍa and Kādambarī could not bear to see the disaster that had befallen their friends and they too began to fast themselves to death. Nārada appeared on the scene, prevented them from dying and said, 'Puṇḍarīka was proud of his personal beauty and the jealous god of Love killed him, making Mahāśvetā an apparent cause. Kapiñjala cursed the moon to be born as mortal, as he carried away the body of Puṇḍarīka, his friend; and the moon, in his turn, cursed Kapiñjala to take birth as his horse. Accordingly the moon was born as Candrāpīḍa and Kapiñjala, the horse Indrāyudha. Puṇḍarīka took birth as Vaiśampāyana and he was again killed by the god of Love while Mahāśvetā was cursed for no fault of hers. You should wait for some time; and all will be well in the end.' Having consoled them thus Nārada vanished.'

(*Av. Sāra* V. 136-41; *Av.* pp. 245; full of lacunae).1

'Candrāpīḍa and Kādambarī' continued the sage, 'are now in sorrow. Vaiśampāyana has taken birth as a parrot and

1. The T. S. S. edn. of *Avantiṣundarī* breaks off from about here.

Mahāśvetā as a Caṇḍāla woman.' 'When Jābāli said this much,' went on the parrot, 'I remembered my former birth. The sage then asked his pupil to take me to the Caṇḍāla maiden and tell her as follows: 'Mahāśvetā! Know that this parrot is the object of your cherished desire. Take him to Śūdraka, the king of Mālavas, and your desires will be realised. The king was Nandikeśvara, (the chief attendant of Śiva) in his former life. He was cursed by goddess Bhavānī to be born as a king. When he listens to the story of Candrāpīḍa as recited by the parrot, he will give up his passion for the conquest of the regions and will follow the path of Trivarga (Dharma, Artha and Kāma) with his four wives.' The pupil accordingly took me to the Caṇḍāla maiden; and, she in her turn, to king Śūdraka; and, as desired by him, I told him my story. Soon after, there came down through the rays of the moon, my former body and also that of Mahāśvetā. We shuffled off our accursed bodies and assumed our original forms. All our woes are gone; we have now come to see you.'

(*Av. Sāra* V. 142-49)

'After narrating their story,' Mandākinī resumed, 'the happy pair left me; and I went to worship god Mukunda. The god said to me, 'Grieve not my child. You will soon join your husband of divine origin. Once, my son Sāmba sported on a lake and the sage Jaritāri was also sporting there in the form of a swan. Sāmba caught hold of the swan and fettered his feet with the fibres of lotus stalk. The sage inflicted on him the curse 'May your feet be fettered in another birth.' Sāmba is born as prince Rājavāhana for the destruction of Asuras. Your husband has taken many births on earth, and Rājavāhana will deliver him from mortal life. Your husband will obtain with his aid, a fiery chariot to ride on, and will be known as Agniratha. Yajñavatī, wife of Sāmba, is now born as princess Avantisundarī. Please, give this crest-jewel to the prince which gives the wearer immunity from the ills of man.' With this message of the god, I returned home and was biding my time. Now by your kindness have come upon this happiness.'

Mandākinī having related her story took the god-given gem from a casket and put it on the tuft of hair of the prince. Mandākinī and Agniratha were exceedingly grateful to the

prince, and as they took leave of him, he too set out in search of his friends and reached the city of Ujjain.

(*Av Sāra* V. 150-61)

CHAPTER VI

At Ujjain Rājavāhana saw a man strolling outside the city, and coming nearer recognised him to be Puṣpodbhava. He was rejoiced at the unexpected meeting with his friend and made enquiries about their other companions. Puṣpodbhava said that all of them were well; and, taking the prince to a lonely place narrated his adventures:

"Prince, we were very sad at your strange disappearance in the Vindhya forest. We thought you had entered the cave; and, as there might be more than one way to come out of the cave we posted Devarakṣita to watch the entrance, and the others of us set out in search of you in the different directions. We had an understanding that all of us should meet in the city of Champā at the end of the year. I went along the western slope of the Vindhya mountains and there saw a man falling from a precipice. Moved with pity, I caught him in my arms and restoring him to consciousness, asked him who he was and why he wished to kill himself. He said he had lost his beloved and the pangs of separation had goaded him to kill himself; and in justification of his action he cited the instance of Aja and Ruru. When I heard of his woes, I felt an unconscious affection towards him as if he was my own father. At this moment an old woman ran to us and asked us to save the life of an young woman who was about to cast herself into burning fire at a little distance. We rushed to the spot, dragged the woman out of the fire and placed her in a cool shade. Then the man whose life I had just saved looked at her intensely and exclaimed. 'Here is my beloved Suvratā.' They recognised each other and were in an ecstatic joy.

(*Av. Sāra* VI. 1-20)

'Then the man said, 'Good friend, your exertion in saving my life has not been in vain. Please listen to my story. I am Ratnodbhava, son of Padmodbhava, the merchant prince of the Flower City. Sailing in a trade-ship, I was shipwrecked on an island. There I married this lady, my beloved in my former life, and lived long happily with her in her father's house. Then desirous of seeing my relations in my native land, I boarded a ship with my pregnant wife but the ship was caught in a tempest and was wrecked. Struggling in the waters, I saw my wife and her nurse catching hold of a floating plank and drifting out of sight. I got upon the back of a fish and reached an island and lived alone. From there a boatman took me to the Bāli island. I roamed about all over the land for sixteen years searching for my wife in towns, villages and forests but in vain. In despair I threw myself from the precipice and you have saved my life. Here is my wife and I am anxious to know what became of the baby she bore in her womb?'

(*Av. Sāra* VI. 21-32)

'Then the old woman who heard the story began her own. 'Dear child, here is my daughter who was about to kill herself because of her sorrow at separation from you. We reached the shore with difficulty and she gave birth to a child in a jungle. For fear of wild animals I took the child in my arms and searched for fire. A wild buffalo knocked me down and I fell unconscious. When I regained consciousness I saw a Brahman by my side, but not the child. Seeing me in distress he took me to the spot where this daughter was laid up in confinement. Seeing me returning without her child, she could not control her sorrow. We were both about to take our lives. The Brahman prevented us fromthe rash act, soothed her grief with words wisdom, healed my wounds and went his way in quest of learning. I reminded her of the curse you had told me of that you would suffer separation for sixteen years and that your son would become the friend of an emperor. The sixteen years have passed and having lost hope of meeting you, she attempted suicide.'

(*Av. Sāra* VI. 32*b*-40)

'Then I began the story of their child: 'An elephant killed the buffalo and carried away the child. The animal flung the child in air, when a lion was about to leap on its back. A monkey seated on the branch of a tree caught hold of the child; and from monkey's hands, it fell into the flower basket of a sage, which incident gave it the name of Puṣpodbhava. The sage took the child to the nurse but

found her unconscious. Not seeing the mother he brought him to sage Vāmadeva and the latter sent him to king Rājahaṁsa. He was brought up by the king with the sons of Sumati and other ministers. Prince Rājavāhana started on a tour for the conquest of the regions, and Puṣpodbhava accompanied the prince. When the latter entered a cave, he wandered about the forest and is now at the feet of his father and mother.'

(*Av. Sāra* VI. 41-46)

"My parents showered on me tears of joy. We spent a happy day in the forest. As they could not get on without money I performed certain rites and rituals which enabled me to discover treasure-troves containing large sums of money. At this juncture a band of robbers attacked a merchant caravan passing through the forest. I entered the fray, routed the robbers and made friend with one of the members of the caravan. I loaded bullock carts with bags of gold and set out for Ujjain with my friend and parents. The father of my friend having heard about us received me with filial affection and asked his daughter Bālacandrikā to pay respects to my parents. As she did so, the mellow moonlight of her beauty pervaded the whole apartment; and she, having stolen my heart, withdrew."

(*Av. Sāra* VI. 47-56)

"My friend who came to know that I was searching after you, told me that he was an expert in the science of prognostics and his divinations were favourable to me. One day I went to a pleasant lake to amuse my love-sick heart and heard a pitiable voice not far from me. I hastened to the spot and found Bālacandrikā, the object of my desire, attempting to kill herself by hanging. I cut the noose and asked her the reason for her violence. She recognised me, and controlling her bashfulness said, 'Beloved Sir, the festival of sporting in water has been stopped in Ujjain since Vatsarāja carried away Vāsavadattā, the daughter of Mahāsena, in the festival. But since princess Avantisundarī longed for the revival of the festival, I went to the king to intimate her desire, and there was seen by Dāruṇavarman, the younger brother of Caṇḍavarman. And he wants to marry me. My parents, for fear of his displeasure, have consented to give me in marriage to him, but I prefer giving myself to death.'

(*Av. Sāra* VI. 57-67)

'Don't be rash, fair one,' said I. 'We shall have the man done to death by a device. Let your trustworthy friend tell the public through your parents that Bālacandrikā is possessed of an evil spirit and that the spirit will kill her husband if he is not of the same caste and status. If, on hearing this, the ruffian keeps away, so much the better. If not, let the same friend say that you should be taken to his palace, lest the spirit should attack your relations also in your house. If he takes you to his palace, I shall go with you disguised as a maidservant and kill him in secret.' Her friend did everything as instructed. In spite of the gossip, the stupid Dāruṇavarman, blind with passion, persisted, and her father took her to his palace. I accompanied her, dressed as a maidservant, and entered the chamber of Dāruṇavarman, struck him to death. When it was announced that Dāruṇavarman who attempted to defile a virgin was killed by an evil spirit, the father of Bālacandrikā gave her to me in marriage with pleasure. And this incident has been a precursor to the abundant happiness that I now enjoy on seeing Your Majesty."

(*Av. Sāra* VI. 68-76)

Princess Avantisundarī

Having listened to the story, the prince exclaimed, "Fortunately, we have seen our parents," and at that moment, the parents of Puṣpodbhava and Bālacandrikā also came there. The prince paid his respects to them. Then they all started in a car and entered the city. Rājavāhana put up in the beautiful residence of Ratnodbhava and despatched men in search of the other companions. After a few days, Puṣpodbhava told the prince that princess Avantisundarī had arranged to celebrate the water festival and asked his wife to attend the function along with him. 'They say the princess is very beautiful. Is it so'?, enquired the prince. 'She is of wondrous beauty' replied Bālacandrikā. 'None else is so beautiful as she.' Puṣpodbhava asking his wife to draw a likeness of the princess, she said it was not possible to bring out her beauty in a picture. Then the prince drew from memory a portrait of the virgin Yajñavatī. And Puṣpodbhava was astonished to find that it was the portrait

of the princess while his wife remarked that she was right in her statement in that the picture was defective in so far as it did not bring out the present state of longing for her beloved.

(*Av. Sāra* VI. 77-89)

Then Bālacandrikā took the portrait to the princess, and she, looking at it, drew from memory the picture of Sāmba, her lover in former life; and it was the very image of Rājavāhana. When the prince saw the likeness drawn by her, he had no doubt that Avantisundarī was his beloved Yajñavatī in former life, and he became anxious to see her. Next morning the prince set out with his friend to see the festival and beheld citizens gathering in multitudes for the festival on the bank of river Siprā which formed a moat to the city. He proceeded along the beautiful East Ujjain and the outside gardens and reached the lake where the festival was to begin.

He took his seat in a pavilion in a grove adjoining the lake and witnessed young ladies engaged in sport, and boats in hundreds plying on the vast expanse of water. Then there appeared a large boat like a floating palace in crystal in which the princess was seated. Melodious music mingled with clinking of anklets came through the air. The boat slowly touched the shore and the princess in her dazzling beauty was seen in the midst of maidens in dance and merriment. Bālacandrikā bowed to the princess and introduced the prince as the son of Queen Vasumatī and King Rājahaṁsa and added that it was he who drew the portrait.

(*Av. Sāra* VI. 90-124)

When the two lovers were betraying signs of emotion, a swan was moving by the side of the princess; and at her bidding Bālacandrikā went to catch it. But the prince stopped her. 'Don't disturb the swan; I shall tell you a story. Sāmba, son of Lord Kṛṣṇa, was once sporting with his bride Yajñavatī in a lotus pond. He caught a swan and bound its feet with lotus fibres. The swan was a sage and cursed them to take birth on earth. They pacified the sage who took pity on them and said, 'Though born as mortals, you will recognise each other and have the same form as now. You will, however, suffer separation for a small period.' The princess hearing this, remarked: 'Yajñavatī is also born as mortal to share the consequences.' At this moment the queen mother desired to see the princess and she departed leaving her heart with the prince. The festivities ended at sunset. The prince returned home and passed a sleepless night, sad at the thought that he could not treat the princess, his beloved in former life, even with formal courtesy, much less clasp her to his bosom, and that he could not marry her without the consent of her parents and the priest. Next morning he said to Puṣpodbhava that he could not bear the pang of separation from his beloved any longer and that he did not know what to do. Puṣpodbhava suggested that since the princess was also pining for him, it would not be unbecoming of him, if he took the princess in marriage in defiance of Darpasāra. At this moment, Bālacandrikā approached the prince and said, 'My Lord, the princess is in an extreme state of love-sickness; she remembers you as her beloved in former life and repents that she did not treat you as she would when you met her. She fell in a swoon and I brought her to consciousness and said, 'Princess, your parents will be glad to give you in marriage to your lover in former birth. Chaṇḍavarman will of course object but we shall bring about a secret union.' 'I have', added Bālacandrikā, 'consoled her with these words and I don't know how you feel.' The prince on hearing this related to her his equally love-lorn condition and wrote a letter to his beloved recalling, among other pleasant incidents in former life, her showing him when he was love-stricken, the star Arundhatī, which, he said, had remained written in bold letters in his heart. As Bālacandrikā left with the letter, he too started with Puṣpodbhava to the garden where he first saw his beloved.

(*Av. Sāra VI.* 125-70)

CHAPTER VII

Story of Somadatta

In the temple at Ujjain the prince and Puṣpodbhava saw a man preparing to fast himself to death in the morning. When they asked him why he was doing so, he said, 'Sir, I am a Brahman named Vidyeśvara and I belong to Vyāghragrāma,[1] a beautiful agrahāra in the Chola country. I learnt from a teacher the Gāruḍa mantra which enabled me to acquire

1. Modern Chidambaram where the famous Naṭarāja shrine is.

certain *vidyās*. As wealth is the chief means of attaining all pursuits of life, I waited on some kings but found them all vicious and leading a mean, despicable life. Seeing that these rulers of men are such I got disgusted with life and began to kill myself.' The prince cheered him up and said: 'It is true that the company of wicked people is unbearable. But there are selfless men whose company is to be desired for. Please give up your hatred for life and go with us.' While the prince was talking to the man a palanquin was seen approaching the temple and within it they saw Somadatta afflicted with illness and attended to by servants of the harem. In the excitement of joy on meeting his friends Somadatta forgot his illness; he got down from the palanquin, seated himself with them in a shady spot, and restraining the effects of his illness began to narrate to them his tale in sweet words composed of the twenty-four letters, the five *kharas* (first five *varga* letters), five nasals, four semi-vowels (*antasthas*) and the ten vowels without ṛ and ḷ.[1]

(*Av. Sāra* VII. 1-14)

"My Lord, when we missed you in the Vindhya forest our friends began to disperse in distress in several directions in search of you. I reached a land of sea and forest adjoining the Pāriyātra mountain. There I found a bright gem on the sand. I took it and had it tied in the skirt of my cloth. When I went a little further, I saw a miserable-looking Brahman and asked him why he was wandering in the forest. He said, 'Good Sir, I am a poor man and live on what little I get as charity from Mattakāla, the ruler of the Lāṭa country. He is now proceeding to the king of Pāriyātra with a view to wooing his daughter. I have followed his camp and am roaming about begging.' When I heard this I gave the poor man the gem I had; and immensely pleased with the gift he went away. I had hardly closed my eyelids for a while when I saw before me the Brahman and some men at arms. They surrounded me and asked me in an angry tone, where my accomplices were and the gems I had stolen. 'I saw the gem on a sandy bank and I know nothing more,' said I. By this time five

1. *Cf.* वर्गाद्यन्तान्तस्थैः ऋऌ-वर्णविवर्जितैः स्वैर्मृदुभिः ।
स चतुर्विंशतिवर्णैः स्वचरितमनुवर्णयाञ्चक्रे ॥
(*Av. Sāra* VII. 14)

other men, taken into custody as thieves, were brought and we were all put in fetters and imprisoned. When I asked the five men in confidence who they were and what it all meant they said: 'Lāṭa and Pāriyātra are not on good terms for long; and the former is stronger than the other. The ruler of Pāriyātra has a daughter named Vāmalocanā of exceptional beauty, and the Lāṭa king desirous of marrying her set out as a friend to the capital of Pāriyātra. But the latter thinking that his enemy should not enter his capital even as a friend, sent his daughter away to the camp of the Lāṭa king under the escort of Mānapāla, his minister's son. We, the servants of Mānapala, followed his camp. We entered the camp of our enemy and stole the precious stones and returned to our camp. Then seeing that one valuable gem was lost in the forest we returned to search for it and were captured by the Lāṭa soldiers.'

(*Av. Sāra* VII. 15-26)

"Hearing this I planned a way out. At night we broke our fetters, killed the prison guards, destroyed the prison and reached the women's quarters in the camp. In the last quarter of the night when I began to close my eyes from fatigue, I saw near me in the glitter of ornaments, a man attempting to strike a woman with a sword. At once I slew the man and asked the lady who she was. 'Sir' said she, 'I am a companion of princess Vāmalocanā and am the wife of Mānapāla, the minister's son. The man you have just now slain is Prakanṭaka, a friend of my husband and the son of general Pīlupati. To-night seeing that my husband did not return home he pressed me to yield to his wishes. But as I sternly refused him he wanted to murder me; and it is at this juncture, O Merciful One! that you have killed him and saved me'. I then went to a pond and washed my blood-stained limbs. A little later, the sun emerged from the sea and I heard the following cry from the mouth of the people: 'Mānapāla invited his friend Prakanṭaka to his house and charging him for transgression put him to death. He is now arrested by the commander's men and is taken to the gallows. Mānapāla could not have done an atrocious act. We know Prakanṭaka is a rake. Besides the woman herself says that Prakanṭaka attempted to kill her and was killed by some unknown man.'

(*Av. Sāra* VII. 27-34)



"I roamed about and saw the daughter of the king of Pāriyātra in the camp by the side of a mountain. At the sight of her I was smitten with love; but I had no time to think of love. After a little reflection, I cried aloud with uplifted hands, 'Please! set free Mānapāla, the minister's son. It was I that killed Prakaṇṭaka and not Mānapāla.' Hearing this the five thieves fell upon the soldiers who were taking Mānapāla for execution and slew them. We then fled to the women's camp near the mountain, killed the guards and rescued the princess from the hands of the enemy. As she was trembling with fear I approached her and said: 'Princess, we are the thieves and seek your protection.' She blushed in reply and casting down her face bashfully looked at me. And Mānapāla's wife standing near, said, 'Sir, I have told the princess all about your noble deeds and she has been captivated by your handsomeness, valour and deeds.' Just then, Mānapāla joined us with reinforcement. The Lāṭa king was in a fury at the murder of the commander's son. He fell upon us with a large force and a scuffle followed. I mounted a swift elephant, destroyed the foes and despatched Mattakāla to the abode of death. Matipāla, the minister, sent a message of our victory to king Vīraketu, and the latter, with a joyful heart, invited me to his court and gave his daughter to me in marriage.

(*Av. Sāra* VII. 35-43)

"Soon I was attacked with a disease and the minister disclosed to me a strange story: 'My good child', said he, 'long ago an occasion took us to the temple of Mahākāla at Ujjain; and our queen Mālāvati worshipped the god for a long time and prayed for a daughter. The god granting her request said that the man who married her daughter would die of a disease if he did not worship him for six months without break. It was because of this word of god that, when the Lāṭa king sought the hand of the princess, the king sent her away to his camp thinking he could thereby destroy his inveterate enemy by exposing him to Śiva's fury. Now that you are taken ill, we shall lose no time in worshipping the god.' "Having said this", continued Somadatta, the minister took me to the temple along with the princess. And now in the joy of seeing your majesty my disease seems to have left me for good."

Somadatta having finished his story, the prince paid his respects to the minister and his son Mānapāla. Then they all proceeded to Puṣpodbhava's house, followed by Somadatta who had recovered from his illness. Puṣpodbhava's mother seeing Vidyeśvara exclaimed with joy, 'How fortunate am I to see this man here! It was he who saved me when I was dying in the Kaliṅga forest.' They were all in a flutter of joy at their happy reunion.

(*Av. Sāra* VII. 44-51)

The next day Puṣpodbhava took Vidyeśvara and Somadatta to a lonely place and told them how Sāmba and Yajñavatī were born as prince Rājavāhana and the princess of Avanti by the curse of the sage Jaritāri, how they met in the royal garden with the memory of their former life and how they had been pining for each other. "The Prince," added Puṣpodbhava, "does not like to marry her without the consent of her parents and much less to carry her away in their absence. But the condition of the prince admits of no delay. I have a plan which fits in with the purpose in hand. I propose that some one of us skilled in magic should exhibit some miracles before Mānasāra and dazzle him with wonders. Then the marriage should be celebrated between the royal prince and the princess in the world of magic. When the function, concealed partly by the veil of magic, is concluded, the secret will, of course, be out and a crisis will develop. But the prince will be in safe hands and the princess herself will come forward to save him."

(*Av. Sāra* VII. 52-56)

This proposal was approved by Somadatta and Vidyeśvara; and, as may be expected, the task devolved upon the latter. Meanwhile Puṣpodbhava informed the princess of the plan through his wife. Next day, Vidyeśvara went to the court of Mānasāra and introduced himself as a magician well versed in his art and requested an audience for the display of his skill. Permission being given, the magician waved his magic wand of peacock feathers when there appeared many snakes and then birds that devoured them. After exhibiting many items of magic to the astonished spectators, the magician addressed the king with a view to uniting his daughter in wedlock with the excellent match in hand: 'Your Majesty! King Rājahaṁsa whom you defeated

in battle is now performing penance. His son will become an emperor and he will now take your daughter in marriage.' The king in amazement sent for the queen and the princess. Then there appeared a magic princess, the very image of princess Avantisundarī. Then the real Rājavāhana, in his wedding apparel, escorted by the magic ministers of Mānasāra, was introduced to the king as the bridegroom. As desired by the prince, Agniratha arrived in a *vimāna* with Rājahaṁsa, Vasumatī and the sage Vāmadeva. The king gladly received the guests and the prince bowed to his parents and the sage.

(*Av. Sāra* VII. 57-65)

The sage began the ceremony by a description of the lineage of the princess and requested the prince to accept her hand in marriage, while the magic Mānasāra poured water in to the right hand of the bridegroom. Somadatta, the purohit, kindled the sacred fire, went through the ritual, and solemnised the marriage. Meanwhile the bridegroom slipped into the privacy of the inner chamber. Rājahaṁsa and the sage left the scene and Puṣbodbhava took Vidyeśvara and Somadatta to his house. The prince had a pleasant night with his beloved; he beguiled her by showing the starry sky and relating interesting stories of the world. Somadatta, summoned by his father-in-law, left Ujjain for Pāriyātra with his wife and Puṣpodbhava.

(*Av. Sāra* VII. 66-79)

After a blissful slumber Rājavāhana woke up but found his feet fettered with a chain. In her excitement the princess cried aloud and the guards who heard the cry took the matter to the regent. Caṇḍavarman was all in a fury. He had an ancient grudge against Puṣpodbhava for killing his brother. He now resolved to avenge himself by putting to death Rājavāhana, the friend of Puṣpodbhava. Now the old king Mānasāra and his queen prevented the tragedy by threatening the regent, by the alternative of their suicide. Caṇḍavarman therefore sent a report of the matter to Darpasāra, son of Mānasāra, and set out with the prince, in fetters, to destroy Siṁhavarman, the king of the Aṅgas, who had refused his request for his daughter's hand. He surrounded Champa, the capital, with a large army, took the king a prisoner and carried away his daughter to his

camp. At this juncture a messenger arrived from Darpasāra asking the regent to punish the offender with instantaneous death. Caṇḍavarman at once ordered preparations to be made for his marrying the princess of Aṅga on the morrow and for the execution of Rājavāhana. His plan however fell through. The fetters on the feet of the prince changed into a divine nymph. She bowed before him and said: 'Lord! I am an *apsaras* named Surasamañjarī born of the rays of the moon. Once while I was flying through the air, a group of swans fell on my face taking it for a lotus flower. In my flurried attempts to keep off the birds, my pearl necklace broke and fell on the head of a Brahman who was finishing his bath in the lake Maṇḍodaka. The angered Brahman cursed me to change into a metal chain. I fell at his feet and he mitigated the sentence saying that the curse would end when I had served two months as chains on your feet and that I would retain the power of perception all the time. I became a chain and a Vidyādhara-ally of Darpasāra took possession of me. As Darpasāra had promised to give his sister in marriage to this Vidyādhara, he one night went to see the princess, the object of his desire. But seeing her sleeping on your lap, he fettered your feet with me. My curse is now over. Is there anything I can do for you?' Rājavāhana asked her to console his beloved with the news that he was free from fetters and bid her farewell.

(*Av. Sāra* VII. 80-92)

Now that Rājavāhana was free, he lost no time in mastering the situation. He mounted the elephant that was ready for killing him and slew his foes. Just then he saw Apahāra coming from the inner apartment after killing Caṇḍavarman. The whole company of friends appeared before the prince, after setting free the Aṅga king for whose help they had gathered there. They all then repaired with joy to a pleasant sand-bank on the Gaṅgā.

(*Av. Sāra* VII. 93-94)

CHAPTER VIII

After interchange of greetings, the prince described his adventures as well as those of Puṣpodbhava and Somadatta. He then asked the other companions to relate their stories and Apahāravarman began his narrative.

Story of Apahāravarman

"Prince! When you disappeared in the Vindhyas, I proceeded to the hermitage of sage Marīci outside the city of Campā. There I beheld a sorrow striken ascetic sitting under a tree to whom I intimated my desire to see the great sage Marīci and learn from him your whereabouts. 'There was indeed, a great sage in this *āśrama*', said he, 'and a courtezan named Kāmamañjarī once approached him and fell at his feet saying that through him she sought the happiness of the other world. Her mother who followed her implored the sage to dissuade the girl from the course she had taken in defiance of her family tradition. The courtezan was however firm in her resolve; and the sage therefore sent her mother back saying that the girl would soon get disgusted with the hard forest life and return home. The days that followed however belied his expectations. The sage instead of curing the courtezan of her desire for forest-life fell a victim to her allurements and followed her to an assembly of young ladies in the city. There a beautiful girl stood up and acknowledged defeat at the hands of the courtezan. When the love-stricken sage asked her what it all meant, she said, 'Sir, in a contest of superiority between that beautiful girl and myself, she taunted me sneeringly that I boasted as if I had won over Marīci. Pledging my freedom, I embarked on this task; and by your grace, I have won. You may now please resume your penance!' The sage returned to his *āśrama* a sadder but wiser man. I am that unfortunate sage, and I shall soon be in a position to help you. Meanwhile, you may stay in Campā.'

(*Av. Sāra* VIII. 1-34)

"Next morning I set out for the city and saw a Jain weeping bitterly outside a monastery. When asked for the reason of his sorrow, he said, 'Sir, I am the son of a wealthy merchant in this city. I am ugly and people call me Virūpaka. There is another young man in the city who is poor, but handsome. The rogues of the city created a quarrel between us in the matter of wealth and beauty and decided that he who was sought after by Kāmamañjarī, the best of courtezans, was the superior of the two. Of course the courtezan chose me for her lover and very soon left me a poor man. I became the butt-end of ridicule of the people and took refuge in a Jain monastery. Here too I suffer from severe restraints. It pains me to hear the blasphemies against our sacred *śrutis* and *smṛtis*. The thought that I have deserted the faith of my forefathers and have descended to the path of the heretics rends my heart; and I find relief only in shedding tears.' I consoled him saying that I would find a way by which the courtezan restored to him all his wealth.

(*Av. Sāra* VIII. 34-41)

"Entering the city I went to the gamblers' quarters and in one sitting won a fortune and a friend too in Vimardaka, the keeper of gambling house. I learnt that the city was full of wealthy but greedy men; I resolved to teach them the right path by robbing them of their possessions. One night I burgled the house of a rich merchant and on the way back met a young girl who was alone. When I asked her who she was, she said: 'Sir, I am the daughter of Kuberadatta and I was promised from infancy to one Dhanamitra. But he gave away all his wealth to the poor in charity and now my father proposes to give me in marriage to another, Arthapati, tomorrow. To escape this, I am now on my way to Dhanamitra, my lover.' Moved with pity, I offered to take her to her destination, and escaping a squad of police, reached Dhanamitra and said: 'I am a thief. I found this girl alone with her heart fixed on you and have escorted her to you.' He was full of gratitude and said that he would leave the city with her the same night. I advised him to return her to her father, wait for a month and then marry her duly. Then we three went to Kuberadatta's house, left the girl there, and with her aid, robbed that house also of all its valuables. On our way back, we mounted an elephant, destroyed Arthapati's house and slept the rest of the night.

(*Av. Sāra* VIII. 41-55)

"Next morning, we heard that Kuberadatta had postponed the marriage of his daughter for a month. Then I instructed Dhanamitra in secret as follows: 'Approach the King with this leather bag and tell him: 'Your Majesty! Kuberadatta promised to give me his daughter, but now, owing to my poverty, plans to give her to Arthapati. In despair, I was about to kill myself in an old garden, when an ascetic gave me this bag saying that it would be full of gold every morning if properly worshipped by a merchant or a courtezan. The ascetic also laid down that the worshipper should at the outset return to the owner whatever he had unjustly obtained and give away to Brahmans

what he had justly obtained. I am a merchant and I request your majesty to see that no one steals the bag and to permit me to worship the bag.' The King will give his consent. Then you should go home and worship the bag. It will have to be filled with the gold obtained by theft at night and shown to the people in the morning. Then Kuberadatta will come to you and offer you his daughter in marriage.' Dhanamitra did everything as I suggested.

(*Av. Sāra* VIII. 56-63)

"One of those days I happened to witness a concert given by Rāgamañjarī, younger sister of Kāmamañjarī. We fell in love with each other at first sight. She wanted to be won by merit but her sister insisted on giving her away for money. I therefore promised Kāmamañjarī that I would steal the leather bag from Dhanamitra and give it to her in return for Rāgamañjarī. The greedy courtezan agreed and on my giving her the bag gave me her sister as wife. Then Vimardaka, my friend, pretending to be a partisan of Arthapati threatened Dhanamitra, in the hearing of the public, that he would steal the leather bag. Dhanamitra reported to the King that the bag was missing and that Vimardaka a friend of Arthapati had threatened to steal it. The King called for Arthapati and asked him to produce his friend Vimardaka. But the latter could not be found as I had sent him away on the same day to Ujjain in search of you. The angry King threw Arthapati into prison as an accomplice in the theft.

"Meanwhile Kāmamañjarī, as a preliminary to worshipping the bag, restored to Virūpaka all the wealth she had taken from him. Now Dhanamitra informed the King that Kāmamañjarī, the greedy courtezan, had been giving away all her wealth and that he had his suspicions that the bag was in her hands. When summoned by the King she deposed at my suggestion that Arthapati was the thief. The King was furious and was about to sentence Arthapati to death. Then Dhanamitra made known to the King that Chandragupta Maurya had granted to the merchant community immunity from capital punishment for offences like theft.[1] The King therefore banished Arthapati from the country. And Kuberadatta now gave his daughter in marriage to Dhanamitra, with pleasure.

(*Av. Sāra* VIII. 64-77)

1. See *infra*, p. 13, fn. 1.

"In those days I used to steal the wealth of the rich men in the city and make them beg the poor who had grown rich by the wealth I bestowed on them. One night under the influence of excessive drink, I attempted to steal all the wealth of the city and was arrested by a party of watchmen. Coming to my senses I realized that the misfortune that had overtaken me would also involve the innocent Rāgamañjarī and Dhanamitra. In a moment I made up my mind what to do and began rebuking nurse Śṛgālikā who was following me: 'Get away, you old hag. You have brought about a union between Dhanamitra and Rāgamañjarī and I am happy that I have robbed him of his bag and her of her jewels.' The clever nurse took the hint from me and came near me to ask where I had kept the stolen property. Then I whispered in her ear a plan on which she was to act when she reached home. I was taken to the prison and Kaṇṭaka, the jailor, threatened me with torture if I did not return all that I had stolen.

(*Av. Sāra* VIII. 78-83)

"Later on, one evening, Śṛgālikā told me that my plan had borne fruit. 'Dhanamitra,' she said, 'thus petitioned the King: My lord! a thief pretending to be my friend stole my bag and was put in prison; he may be pursuaded to give it back.' The King,' she added, 'will take the necessary measures to restore the bag to Dhanamitra. For my part, I have secured the favour of the princess through a nurse and have made Kaṇṭaka believe that the princess had fallen in love with him. Seeing that he was mad with love, I suggested to him to enter into the princess' apartments through an underground passage. He finds in you the proper man to dig an underground passage from the prison to the palace. The fool has asked me to induce you to do it for him and will release you for the purpose.' Then the jailor set me free and I dug a passage. As I was issuing out, he began to fetter me again and I struck him on the chest and killed him. Then through the same passage I entered the palace to steal something there and found the princess sleeping. Her beauty stole my heart and I painted her on a board in the posture in which I saw her, with myself kneeling at her feet. I also wrote below the picture an *āryā* giving expression to my love for her. Then I returned to the prison and told my esteemed friend, a fellow prisoner, that I had killed Kaṇṭaka

nd told him how he should win his freedom. I left the prison with Śṛgālikā and extricating ourselves from the grip of a police patrol, retired to Rāgamañjarī's house. Next morning I approached sage Marīci who predicted that I would meet you in this way.

"My fellow prisoner divulged the crime of Kaṇṭaka and was appointed jailor by the King. With the connivance of my jailor-friend, I found my way again into the palace and saw the princess. She, having heard about me from Śṛgālikā, received me with joy and set her affection on me. About this time Caṇḍavarman besieged the city and made the King prisoner. He also seized the princess and was arranging to marry her at daybreak. Knife in hand, I entered his camp which was jubilant with festivities; and as he was proceeding to grasp the hand of the princess, I struck him to death. The princess was trembling with fear, and I took her to the *antaḥpura*, when fortune favoured me with your sight, my Prince!"

(*Av. Sāra* VIII. 84-109)

Story of Upahāravarman

The Prince congratulated Apahāra on his adventures and asked Upahāra to narrate his story. "I went to Videha," began Upahāra, "and rested in the dwelling of an old woman outside the city; when the woman saw me she began to shed tears. Asked for the reason of her sorrow, she said: 'I was a nurse in the court of Prahāravarman, King of Mithilā. Years ago he went to Magadha and fought in a battle, and on his way back, he was attacked by kirātas in the forest. In the tussle that followed, I was separated from the main body with one of Prahāra's twin sons who was with me. A tiger mauled me, and the child was taken away by the kirātas. A shepherd nursed me back to health. Then my daughter came to me with a young man and told me how the elder of the twin sons who were with her was carried away by a Śabara chief, how a Śabara who gave her shelter wanted her to marry him, and on her refusal, attempted to murder her, and how a young man of our native place killed the Śabara and married her. Then we followed the young man to Mithilā and reported to the queen the loss of her twin sons. The King fought with Vikaṭavarman, his elder brother's son, and was put in prison with his queen. I have taken to a hermit's life and my daughter has taken service with Kalpasundarī, the queen of the usurper. Had the two royal children lived, they would have been exactly of your age and looks.' When I heard her tale, tears gushed into my eyes. I said to her, 'Mother! here I am, your son, and I can have the usurper done to death, but nobody knows me here as the prince.' The old woman was overwhelmed with joy and gave me a meal. I thought out a plan to kill the usurper through his queen and asked my foster-mother if she had any knowledge of his *antaḥpura*. Meanwhile her daughter came there; and having heard about me from her mother told me that Kalpasundarī was one of the most beautiful and accomplished ladies of the day but that there was no love lost between her and the usurper. I employed ladies to widen the rift between the queen and her husband and also to win her love for me.[1]

(*Av. Sāra* VIII. 110-125)

1. The Ms. of *Avantisundarī Kathā Sāra* breaks off here.

॥ श्रीः ॥

॥ अवन्तिसुन्दरीकथासारः ॥

प्रथमः परिच्छेदः

वन्दे मन्दाकिनीवारिमकरन्दपरिप्लुतम् ।
सानन्दसुरनेत्रालि मुकुन्दपदपङ्कजम् ॥ १ ॥

नमः कन्दर्पदर्पघ्नज्वलज्ज्वलनचक्षुषे ।
लसद्गिरिसुतासक्तवपुषे चन्द्रमौलये ॥ २ ॥

मन्मुखे सुखविन्यस्तसविलासपदक्रमा ।
हंसीव विहरन्ती स्तात् सरसीव सरस्वती ॥ ३ ॥

जयत्यखिलसल्लॉपरत्नराशिसमुद्भवः ।
भारतामृतसंभूतिः पाराशर्यपयोनिधिः ॥ ४ ॥

सद्गुणोदयसंक्षुण्णो दोषागमविजृम्भितः ।
अन्धकार इवाहन्ति कष्टं दृष्टिफलं खलः ॥ ५ ॥

विशुद्धिमत्पक्षपाताः श्रितनिर्मलमानसाः ।
हंसा इव मनः सन्तो हरन्ति मधुरैः स्वनैः ॥ ६ ॥

सन्तः सर्वहितार्थानां(य?) खलास्त्वखिलवैरिणः ।
तदुभावनुसृत्यालं वृथा विरमतु श्रमः ॥ ७ ॥

मधुरोक्तिमणिश्रेणीगहनार्थमहाह्रदः ।
केनायमतिलङ्घ्येत गम्भीरः काव्यसागरः ॥ ८ ॥

अवगच्छन्नयं शब्दान् कथञ्चिदपि पञ्चषान् ।
कवितामुत्सहे वोढुमहो मोहपरम्परा ॥ ९ ॥

सत्कथाकथनप्रीत्या तथापि कथयाम्यहम् ।
कान्तामवन्तिसुन्दर्याः कथामनतिविस्तराम् ॥ १० ॥

अस्ति प्रासादविस्तारग्रस्तव्योमान्तरा पुरी ।
काञ्चीपुराख्या कल्याणी ककुभः कुम्भजन्मनः ॥ ११ ॥

या भृत्यविगलद्भोगैरसंख्यवसुभिर्जनैः ।
भोगवत्यमरावत्यौ न्यक्कुर्वाणेव गर्विता ॥ १२ ॥

तस्यां जज्ञे बुधव्रातध्वस्ताखिलविपल्लवः ।
पल्लवेषु महीपालः सिंहविष्णुरिति श्रुतः ॥ १३ ॥

गरिम्णा स्थावरान् सर्वानोजसा जङ्गमानपि ।
यो विजिग्ये भुजश्लाघी भूभर्तॄनुभयानपि ॥ १४ ॥

अदृष्टपूर्वो गन्धर्वस्तं सभासदमेकदा ।
उदञ्जलिर्महीपालमुपावीणयदार्यया ॥ १५ ॥

" दनुजपतिहृदयभूधर-
विभेदविज्ञातशक्तिनखकुलिशम् ।
जगदुदयहेतु विष्णो-
रवतु वपुर्नारसिंहं वः " ॥ १६ ॥

श्रुत्वैनामत्युदारार्थां कुतूहलबलात्कृतः ।
अब्रवीद्भद्र! केनेयं निर्मिता वर्णपद्धतिः ॥ १७ ॥

इत्यूचिवांसं प्रत्यूचे गन्धर्वस्तं धरे[1]श्वरम् ।
देव! स्वनुगृहीतोऽस्मि श्रूयतामवधानतः ॥ १८ ॥

अस्त्यानन्दपुरं नाम प्रदेशे[2] पश्चिमोत्तरे ।
आर्यदेशशिखारत्नं तत्रासन् बहवो द्विजाः ॥ १९ ॥

ततोऽभिनिःसृता काचित् कौशिकब्रह्मसन्ततिः ।
ब्रह्मलोकादिवायान्ती पुण्यतीर्था सरस्वती ॥ २० ॥

नासिक्यभूमावौत्सुक्यान्मूलदेवनिवेशिताम् ।
प्राप्याचलपुरं नाम पुरीमधिवसत्यसौ ॥ २१ ॥

तस्यां नारायणस्वामिनाम्नो नारायणोदरात् ।
दामोदर इति श्रीमानादिदेव इवाभवत् ॥ २२ ॥

स मेधावी कविर्विद्वान् भारविं[3] प्रभवं गिराम् ।
अनुरुध्याकरोन्मैत्रीं नरेन्द्रे विष्णुवर्धने ॥ २३ ॥

क्षुधाविष्टेन तद्विद्धमामिषं मृगयान्तरे ।
अनिष्टशिष्टं हा! कष्टं तेनाभोज्यमभुज्यत ॥ २४ ॥

1. ने. ग.   2. शः क. ख.   3. षिः. ग.

अगच्छन्नन्तिकं पित्रोः सत्रपस्तीर्थयात्रया ।
चरन् गोचरमापेदे कस्यापि शुभजन्मनः ॥ २५ ॥

स दुर्विनीतनामासीदनन्वर्थाभिधानवान् ।
तस्यान्तिके वसत्येष तेनार्येयमुदीरिता ॥ २६ ॥

इति श्रुत्वा महीपालस्तदालोकनलोलुपः ।
अनेकश्रीमुखाकृष्टमकरोदमुमात्मसात् ॥ २७ ॥

स्वनिर्विशेषैरुर्वीशस्तमाचारैरतोषयत् ।
अभूषयच्च भूपालमग्राम्यैः स सुभाषितैः ॥ २८ ॥

नृपनिर्बन्धनिर्दिष्टे प्रकृष्टविभवे गृहे ।
वहतः पैतृकीं वृत्तिं तस्यासीत् तनयत्रयम् ॥ २९ ॥

मनोरथाह्वयस्तेषां मध्यमो वंशवर्धनः ।
ततस्तनूजाश्चत्वारः स्रष्टुर्वेदा इवाभवन् ॥ ३० ॥

श्रीवीरदत्त इत्येषामुत्तमस्तत्त्ववेदिनाम् ।
यवीयानस्य च श्लाघ्या गौरीनामाभवत् प्रिया ॥ ३१ ॥

ततः कथञ्चित् सा गौरी द्विजाधिपशिखामणेः ।
कुमारं दण्डिनामानं व्यक्तशक्तिमजीजनत् ॥ ३२ ॥

स बाल एव मात्रा च पित्रा चापि व्ययुज्यत ।
अयुज्यत गरीयस्या सरस्वत्या श्रुतेन च ॥ ३३ ॥

सविक्रिये पुरे तस्मिन् परचक्रोपरोधतः ।
स चचार शुभाचारः सर्वामुर्वीमुदारधीः ॥ ३४ ॥

अथाश्रमेष्वधीयानः शास्त्रेषु च कृतश्रमः ।
पश्यन् पुण्यान्यरण्यानि न्यवसद्दिवसान् बहून् ॥ ३५ ॥

अथाहूतः क्षितीशेन प्रशान्तोपद्रवे पुरे ।
स्वसुहृद्बन्धुमध्यस्थः स भेजे निजमास्पदम् ॥ ३६ ॥

एकदा वास्तुशास्त्रज्ञस्तक्षमर्मविचक्षणः ।
स्थपतिः कश्चिदभ्येत्य प्रणिपत्योपतस्थिवान् ॥ ३७ ॥

अनल्पाः कल्पिताश्चित्रा विकल्पाः शिल्पकर्मणाम् ।
अत्र त्वष्टामुनैवेत्थं तत्रस्थास्तमशंसिषुः ॥ ३८ ॥

स तु शिल्पिवरस्तेषामाक्षिप्य स्तुतिमात्मनः ।
मूर्धन्यञ्जलिमाबध्नन्नथ दण्डिनमभ्यधात् ॥ ३९ ॥

अस्ति विज्ञाप्यमस्माकमनुग्राह्योऽस्मि यद्यहम् ।
प्रार्थनां वितथीकर्तुं प्रभवो न भवादृशाः ॥ ४० ॥

महामल्लपुरे देवः स्वैरं वारिधिसन्निधौ ।
आस्ते मुकुन्दः सानन्दं फणीन्द्र इव मन्दिरे ॥ ४१ ॥

भग्नः केनापि तस्यासीत् कारणेना[1]सुरद्विषः ।
मणिबन्धे महान्[2] बाहुः स मया सन्धितोऽधुना ॥ ४२ ॥

तदालोकितुमर्हन्ति भवन्तः साधु वा न वा ।
एतावता प्रयासेन प्रसादातिशयोऽस्तु नः ॥ ४३ ॥

श्रुत्वा सेनापतेः पुत्रः कलाकौशलपेशलः ।
पार्श्ववर्ती परां मैत्रीं बिभ्रद्दण्डिनमभ्यधात् ॥ ४४ ॥

आर्य संभाव्यतामस्य स्थपतेः प्रणयस्त्वया ।
अपि च स्पृहणीयं ते सुहृदामपि दर्शनम् ॥ ४५ ॥

मित्राणि मातृदत्ताद्याः केरळेभ्यो द्विजोत्तमाः ।
त्वद्दर्शनार्थमायातास्तस्मिन् सन्निदधत्यमी ॥ ४६ ॥

इति श्रुत्वा ततः प्रीतस्तं विसृज्य परेऽहनि ।
सुहृद्भिः सह तं देशं ययौ तेन च शिल्पिना ॥ ४७ ॥

अथोत्तरङ्गभङ्गालीविलसद्बाहुलीलया ।
नृत्यन्तमिव गम्भीरमम्भोराशिं ददर्श सः ॥ ४८ ॥

ततः सागरकल्लोलक्षिप्तक्षोदाम्बुचुम्बिना ।
सेव्यमानः सुखामोदक्षारिणा वनवायुना ॥ ४९ ॥

तत्रोदारं मुदापश्यन्नदूरे राजमन्दिरम् ।
गच्छन् वेलापथेनाथ प्रपेदे मन्दिरं हरेः ॥ ५० ॥

तरङ्गबाहुसंवाह्यचरणाम्बुरुहद्वयम् ।
उदन्वता मुदाविष्टो ददर्श मुरशासनम् ॥ ५१ ॥

प्रविश्य प्रतिमाभ्यर्णं गत्वा निर्वर्णयन्नयम् ।
नाध्यगच्छत् सुसंहत्या सन्धानं मणिबन्धके ॥ ५२ ॥

1. न मु. क.   2. द्दावा ग.

तस्यापहसितत्वष्टुस्तक्षकर्मणि शिक्षया ।
विस्मितोऽयं स्मितं कुर्वन्नर्घ्यैरर्चयति स्म तम् ॥ ५३ ॥

तस्मिन् काले जलोद्देशे ददृशे रक्तवारिजम् ।
उदयारुणमार्तण्डमण्डलाकारि वारिधेः ॥ ५४ ॥

तत्तु प्रत्यक्षमेवैषां तरङ्गप्रेरितं हरेः ।
चरणाम्बुरुहस्पर्शात् सद्यो विद्याधरोऽभवत् ॥ ५५ ॥

ततः किरीटी केयूरी कृपाणी कवची च सः ।
भूत्वा तर[1]स्वी भूतेशं प्रणम्योदपतद्दिवम् ॥ ५६ ॥

दृष्ट्वा दण्डिनमाचष्ट स्नेहादिष्टतमः सुहृत् ।
गौरीपुत्रोऽपि नन्वेतद्विस्पष्टं दृष्टवानिति ॥ ५७ ॥

पश्यन्नाश्चर्यरूपं तं[2] चिन्तयित्वा किमित्यसौ ।
कौतुकाकृष्टदृष्टिभ्यस्तेभ्यः संभाव्यमभ्यधात् ॥ ५८ ॥

पद्मसंबन्धिनो नूनममुना मुनिशापतः ।
पद्मीभूय प्रमुक्तेन भाव्यं दिव्येन केनचित् ॥ ५९ ॥

अथ वा देवमाराध्य प्रसादान्मुरशासनम् ।
अत्याहितमिदं वेत्तुमत्यर्थमहमुत्सहे ॥ ६० ॥

ततः स्वभवनं गत्वा दर्भशय्यामुपेयुषे ।
कथयामास तत्सर्वं भूतार्थं भूतभावनः ॥ ६१ ॥

पृथुकान्तिमवन्तिसुन्दरीति
प्रथितां विक्रमरक्त[3]राजहंसाम् ।
सरसां रहसि प्रियामिवार्द्रा-
मुपलेभे पुरुषोत्तमप्रसादात् ॥ ६२ ॥

मुक्त्वा शय्यां मिलितपुलकव्रातमुत्थाय भूयः
प्राप्तानन्दो विरतिसमये प्राक्तनीनां क्रियाणाम् ।
स प्रारेभे सपदि सकलां स्वप्नलब्धां सुहृद्भ्यः
शुश्रूषुभ्यः पृथुमथ कथां विस्तरेणाभिधातुम् ॥ ६३ ॥

॥ इत्यवन्तिसुन्दरीकथासारे प्रथमः परिच्छेदः ॥

1. प. क.   2. तच्चि. क.   3. क्त. ग.

॥ अथ द्वितीयः परिच्छेदः ॥

अथालोक्य स्थितान् [1]सर्वान् कथाश्रवणकाङ्क्षया ।
रथाङ्गिणं प्रणम्यासौ मिथस्तानभ्यभाषत ॥ १ ॥

अस्ति चे[2]दीप्सितं श्रोतुं चेतः कौतुकशालि वः ।
अवधानात् कथामेनामाकर्णयत वर्णये ॥ २ ॥

आसन्नासन्नपुण्ड्रेक्षुश्रीमद्रोधूमशालयः ।
आधारः सर्वभूतानां मगधा नाम भूमयः ॥ ३ ॥

शुभ्रैरभ्रंकषैस्तत्र प्राकारागारगोपुरैः ।
रम्या पुण्यैरिवागण्यैः पुरी पुष्पपुरीत्यभूत् ॥ ४ ॥

विभ्रमः सुदृशां यस्यां नद्ये[3]ष सरसामपि ।
अत्यागः प्रणयक्रोधे नहि दारेषु विस्मृतः ॥ ५ ॥

तस्यां राजा लघूकुर्वन् सर्वद्वीपोर्वराभरम् ।
राजहंस इति श्रीमान् राजराज इवाभवत् ॥ ६ ॥

यः प्रवृद्धप्रतापाग्नौ निर्दहन् द्विषदिन्धनम् ।
तद्भस्मनेव त्रैलोक्यं व्यलिम्पद्यशसा भृशम् ॥ ७ ॥

सचिवेषु विनिक्षिप्य प्रथितप्रेमवृत्तिषु ।
अवजित्याथ(त्त ?) भूभारं स भोगेषु धियं दधे ॥ ८ ॥

देवी वसुमतीत्यासीत् तस्यासुभ्योऽपि वल्लभा ।
उत्तमस्त्रीचरित्राणामुपदेष्ट्री स्वचेष्टितैः ॥ ९ ॥

तस्यामन्यासु च प्रीत्या ललितप्रेमकान्तिषु ।
रममाणं क्रमेणैनमुपतस्थुरथर्तवः ॥ १० ॥

सहकारतरुश्रेणीविलसन्मुकु[4]लाञ्जलिः ।
सगन्ध इव सामन्तो वसन्तस्तमसेवत ॥ ११ ॥

उदारे समये तस्मिन् हृद्यैरुद्यानगोचरैः ।
विहारैः सह रामाभिः स रेमे बहुविभ्रमैः ॥ १२ ॥

दैत्यराज्यमिवादीप्तशुचिशुक्रविरोचनम् ।
निदाघमनुभूयासौ जगाहे सरसीजलम् ॥ १३ ॥

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1. बन्धू. क.
2. दद्धु. क.
3. द्ये. ग.
4. लोज्ज्वलः । ग.

त्रिविधेनाम्बुवाद्येन क्रीडया चाष्टभागया ।
मधुरैः करणैस्तस्मिन् स रेमे रमणीसखः ॥ १४ ॥

क्रीडान्ते स कृतस्नानः पूजितप्रियदैवतः ।
त्रयोदशविधैः सिद्धं संस्कारैः शोधनादिभिः ॥ १५ ॥

भुक्त्वा पञ्चविधं भोज्यमात्मसात्म्यो[1]चितं ततः ।
भुक्त्वास्थानगतः शेषं निनाय ससुहृद्दिनम् ॥ १६ ॥

ततोऽतिरागिण्यर्कें च प्रतीचीमुखचुम्बिनि ।
निशामपि विशालाक्षीविधेयहृदयोऽनयत् ॥ १७ ॥

ततस्तटिल्लताकल्पा स्फुटत्कुटजमालिनी ।
प्रावृट् प्रादुरभूत् तस्य मयू[2]राराविणी पुरः ॥ १८ ॥

जडिमानं जलार्द्रस्य कदम्बमुकुलस्पृशः ।
निनाय वायोर्नारीणामुरोजकलशोष्मणा ॥ १९ ॥

ततः कुमुदकल्हारपद्मबन्धुनभस्वति ।
काले शुककुलालीढशालिशालिनि शारदे ॥ २० ॥

मणिहर्म्यतले रम्ये विशदप्रतिमेन्दुनि ।
पाययन् परमानन्दं प्रपेदे मदिरां प्रियाम् ॥ २१ ॥

अथाशेषाम्बुजद्वेषी विसारी हिमशीकरैः ।
प्रशान्तरविसन्तापो हेमन्तः समजृम्भत ॥ २२ ॥

हैमनेषु दिनेष्वेवं विस्मृतान्यविभूतिषु ।
रेमे रामाविधेयात्मा निशान्ते शान्तविश्रमः ॥ २३ ॥

अथैनमातिदुःस्पर्शस्पर्शनः शिशिरागमः ।
हेमन्तातिशयो वृद्धनीहारसुहृदाययौ ॥ २४ ॥

प्रबुद्धलोध्रवासन्तीकुन्दप्रसवरेणुभिः ।
चित्रयन् दयितावक्त्रं चिक्रीड शिशिरागमे ॥ २५ ॥

इत्थं यथर्तुव्यापारैरनुभूय प्रियामिव ।
ऋतुलक्ष्मीमपि क्ष्मापः प्रपेदे स परां मुदम् ॥ २६ ॥

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1. त्मो. ख. ग.
2. धु. क.

ततस्तामतितेजस्वीव्यञ्जकस्वप्नदो[1]हदाम् ।
अन्तर्वत्नीं वसुमतीं स शुश्राव सखीमुखात् ॥ २७ ॥

नृपनिर्वर्तितानेकव्योमक्रीडादिदौहृदा ।
आसन्नप्रसवां वेलामाजगाम क्रमेण सा ॥ २८ ॥

ततः कतिपयामात्यं प्रवृद्धानन्दमेकदा ।
भुक्त्वास्थानगमभ्येत्य प्रतीहारी व्यजिज्ञपत् ॥ २९ ॥

देव ! द्वारि स्थितः कोऽपि देवदर्शनदोहली ।
मस्करीति ततो राज्ञः प्रावेशयदनुज्ञया ॥ ३० ॥

गृहीतयोगसंभारं नियमक्षामविग्रहम् ।
दृष्ट्वा मस्करिणं तस्मै वेत्रासनमदर्शयत् ॥ ३१ ॥

उपह्वरे सहामात्यैस्तदागमनकारणम् ।
अथापृच्छत् परिव्राजं राजा स च तमभ्यधात् ॥ ३२ ॥

विदितं नाम देवस्य यथाहं भवदाज्ञया ।
एवंलिङ्गी वसाम्येष मालवेषु तदीश्वरः ॥ ३३ ॥

मानसारो रणे मूर्ध्नि चरणाक्रमणेन ते ।
अमर्षादतिदुःसाधं तप्तुं व्यवसितस्तपः ॥ ३४ ॥

अवमानोष्ण(म)सन्तापादसहिष्णुश्चिरायितुम् ।
अनासन्नफलात् तस्मान्निवृत्य तपसो हि सः ॥ ३५ ॥

महाकाले महामांसविक्रयेण महेश्वरम् ।
आराधयन्नसिवरं प्रापाप्रतिहतं क्वचित् ॥ ३६ ॥

तत्सहायात् सहास्माभिरभियाति युयुत्सया ।
इति श्रुत्वा परं देवः प्रमेति विरराम सः ॥ ३७ ॥

आकर्ण्य तदजय्यं तमाकलय्य रिपुं नृपः ।
जीवितव्यय एवात्र श्रेयानित्यकरोन्मतिम् ॥ ३८ ॥

ततः सुमतिनामास्य मन्त्री वचनमब्रवीत् ।
देव ! मैवं कृथाः सन्तो न प्रशंसन्ति साहसम् ॥ ३९ ॥

1. दौहदात् . ग.

शस्त्रग्रहणदक्षे तु शत्रावत्र द्वयी गतिः ।
तदाश्रयो वनं वेति निरपायो वनाश्रयः ॥ ४० ॥

देशे काले जयो वा स्यादात्मा सर्वात्मनापि च ।
रक्ष्य इत्येतमेवान्येऽप्यन्वमन्यन्त मन्त्रिणः ॥ ४१ ॥

तच्छ्रुत्वा सत्त्वसंपन्नः स्वच्छान्तःकरणान्नृपः ।
अतिगम्भीरमाचष्ट स्पष्टार्थमधुरं वचः ॥ ४२ ॥

असारः खलु संसारः शरीरमतिभङ्गुरम् ।
मरणेन रणे लभ्यमासंसारस्थिरं यशः ॥ ४३ ॥

तदिमं भूतसङ्घातमुत्सृज्य रणमूर्धनि ।
यशोमयमिहाशासे दिवि तेजोमयं वपुः ॥ ४४ ॥

न च पश्यामि नः शेषं कृत्येष्वन्यत्र सन्ततेः ।
अत्रानुभाववान् देव्या गर्भ इत्यनुमीयते ॥ ४५ ॥

इत्थं निश्चलसङ्कल्पं जानन्नपि जनेश्वरम् ।
प्रणयेन पुनर्वाणीममात्यः प्रत्यभाषत ॥ ४६ ॥

देव ! जीवितमिच्छन्ति कातरा एव नेतरे ।
सारेतरश्च संसारः श्रेय एव यशो नृणाम् ॥ ४७ ॥

खलाभिलाषिणी चेयं लक्ष्मीः क्षणपलायिनी ।
पादक्षतेव धत्ते न क्वचिदप्यचलं पदम् ॥ ४८ ॥

अस्याश्चापलवार्तायां दीपज्वालापि लज्जते ।
तदप्येनां वशे कर्तुं प्रभवन्ति भवादृशाः ॥ ४९ ॥

बिसतन्तुनिविष्टोऽपि श्रियमाप शतक्रतुः ।
कलिध्वस्तोऽपि कालेन प्राप्तराज्यो हि नैषधः ॥ ५० ॥

अन्ये च खलु राजन्या विषमस्खलितां श्रियम् ।
उपायैरधिगच्छन्तो बभूवुर्बहवो भुवि ॥ ५१ ॥

प्रतिपालय शैलान्ते कालं मा खलु साहसम् ।
इत्युक्त्वा चरणाभ्यर्णे स पपात कृताञ्जलिः ॥ ५२ ॥

अथैनमयमुत्थाप्य प्रथनप्रवणाशयः ।
नराधिपः स्मितं कुर्वन्नुदारतरमब्रवीत् ॥ ५३ ॥

मरणं रमणीयं मे रणवर्जितजीवनात् ।
वने वा नानुबध्नीयात् किममर्षपरो रिपुः ॥ ५४ ॥

भवद्भिस्तदिमां देवीमादाय सपरिच्छदाम् ।
दुर्गं विन्ध्यवनं गत्वा स्थातव्यं विगतव्यथैः ॥ ५५ ॥

रणयज्ञाङ्गणे प्राणान् परित्यक्ष्यामि दक्षिणाम् ।
अन्यथाहं विनङ्क्ष्यामि ज्वलदर्चिषि पावके ॥ ५६ ॥

[1]अलं बहुविधैरस्माननुरुध्य वृथोदितैः ।
वीरव्रतमहं त्यक्तुं पारयामि न सङ्गरे ॥ ५७ ॥

इत्यनुत्तरमन्येषामत्युदारमुदीरयन् ।
सत्यसन्धो महीपालः प्रत्यपालयदाहवम् ॥ ५८ ॥

अनिवर्त्यममी [2]भर्तुर्व्यवसायमनिच्छया ।
कृच्छ्रादभ्युपगच्छन्तस्तामादाय वनं ययुः ॥ ५९ ॥

अथाश्चर्याण्यवर्तन्त घोररूपाणि सर्वतः ।
दुर्निमित्तानि भूकम्पप्रभृतीनि धराभृताम् ॥ ६० ॥

तानि दृष्ट्वापि हृष्टेषु रणोद्युक्तेषु राजसु ।
प्रहितो मालवेन्द्रेण ब्राह्मणः कोऽप्युपाययौ ॥ ६१ ॥

अथानुरूपं भूभर्त्रा पूजितस्तदनुज्ञया ।
स्तुतिपूर्वं रिपोर्वाचं व्याजहार वचोहरः[3] ॥ ६२ ॥

मन्मुखेन महाभागमित्यूचे मालवेश्वरः ।
वीर! प्रीत्यनुवृत्त्या त्वय्याधिकस्नेहवानहम् ॥ ६३ ॥

अनन्यसुलभश्रीमद्विक्रमक्रमशालिने ।
स्पृहयाम्याहवे नित्यं भुजविस्फूर्जिताय ते ॥ ६४ ॥

त्वद्विक्रमरसास्वादी चरणस्पर्शपांसुलान् ।
त्यक्त्वा प्राणान् रणे स्वैरं दिव्यस्त्रीभिरथारमे ॥ ६५ ॥

1. ग. omits the verse 2. कर्तुं. ग. 3. रहः. ग,

पुरा च परितप्तोऽस्मि प्रधनादपयानतः ।
तदद्य कृतसन्नाहावाहवायारभावहे ॥ ६६ ॥

इति श्रुत्वोर्जितां वाचं प्रत्यूचे मगधेश्वरः ।
बाढमस्तु प्रियं मे स्याद्युद्धार्थी यदि मालवः ॥ ६७ ॥

प्रयागभुवि पुण्यायां प्रग एवास्तु सङ्गमः ।
अप्रशस्तमहः कामं तत्परीक्षा जयैषिणाम् ॥ ६८ ॥

तदद्यैव बलोद्योगः क्रियतामिति भूपतिः ।
बलाधिकृतमादिश्य [1]प्रतिमुच्य वचोहरम् ॥ ६९ ॥

ललितभ्रूलतादेशप्रोज्झिताखिलराजकः ।
ससंभ्रमजनात्तस्मादुत्थायाभ्यन्तरं ययौ ॥ ७० ॥

तत्र चित्राणि रत्नानि बहुलानि वसूनि च ।
विविधानि च वासांसि विप्रसादकरोदसौ ॥ ७१ ॥

ततो बहुविधाः शृण्वन् पुण्या विप्रजनाशिषः ।
कृतप्रास्थानिकः स्थानान्निर्जगाम जनेश्वरः ॥ ७२ ॥

प्रयाणपटहध्वानक्षुभितस्थगितान्तरः ।
प्रलयार्णवसङ्काशः ससार बलसागरः ॥ ७३ ॥

तराङ्गितं तुरङ्गौघैर्विचित्रगतिविभ्रमैः ।
क्वचिदाश्रितमुद्भ्रान्तैः शैलोच्चयनिभैरिभैः ॥ ७४ ॥

रथनेमिप्रतिध्वानैर्मथनायितमन्यतः ।
बहुव्यालैः पदातीनां करवालैः करालितम् ॥ ७५ ॥

जगाहे जनसंबाधैरगाधं मगधेश्वरः ।
कटकं कैटभारातिर्वराह इव वारिधिम् ॥ ७६ ॥

अथानैषीदहःशेषं बलदर्शनलीलया ।
निशामपि नृपैः सार्धं कथया रणबद्धया ॥ ७७ ॥

प्रभाते कृतपुण्याहकलशस्नानमङ्गलः ।
स्तूयमानो ययौ योद्धुं मागधैर्मगधेश्वरः ॥ ७८ ॥

1. प्रस्थाप्य च. ग

हेमकूटाख्यमारूढो हस्तिरत्नमनुत्तमम् ।
यत्सहाय[1]स्त्वयं मेने जय्यमेव जगत्त्रयम् ॥ ७९ ॥

ततश्चतुर्विधैरङ्गैरुभयोरपि सेनयोः ।
अकालप्रलयाकारः स बभूव समागमः ॥ ८० ॥

क्रमेण च रजोराशौ प्रशान्ते गगनस्पृशि ।
युयुधाते कृतस्पर्धौ मुहुर्मागधमालवौ ॥ ८१ ॥

अतिभारतमत्युग्रमतिरामायणं रणम् ।
यद् बभूव तयोस्तस्माद् दूरे तारामयाद्यपि ॥ ८२ ॥

मालवेन्द्रगजे भग्ने हेमकूटेन तत्क्षणम् ।
वैरबद्धावयुध्येतां तुरगद्वयवर्तिनौ ॥ ८३ ॥

हते हयद्वये तस्मिन् निवर्त्य रथवर्तिनौ ।
उभावपि कृतोत्साहौ न तौ जेतुमशक्नुताम् ॥ ८४ ॥

मानसारस्ततो मानी चिन्तयन्नन्तकद्विषम् ।
तत्प्रसा[2]दाहृतं खड्गं चिक्षेप मगधेश्वरे ॥ ८५ ॥

तमेष लवशः कुर्वन्नपि शर्वप्रभावतः ।
प्रहृतो जगृहे कीर्त्या त्रैलोक्ये हृदि मूर्छया ॥ ८६ ॥

हत्वा सूतं गते तस्मिन्नन्तर्धानमनन्तरम् ।
शस्त्रक्षत इवाम्भोधौ पपात च विरोचनः ॥ ८७ ॥

नृपाचित्त इवात्युग्रे तमोराशौ तमीमुखे ।
हतसारथिमुद्भ्रान्ता विनिन्युस्तुरगा रथम् ॥ ८८ ॥

अतिलङ्घ्य बहून् देशान् कुहचिद् विन्ध्यगह्वरे ।
असह्यश्रमवैवश्या विजहुर्जीवितं हयाः ॥ ८९ ॥

लब्धसंज्ञः सुमत्यादीन् प्रत्यभिज्ञाय जल्पतः ।
आलापमशृणोदेषां गुल्मान्तरितमित्यसौ ॥ ९० ॥

आर्याः शृणुत निक्षिप्ता राज्ञा सन्ततिरक्षणे ।
वयं खलु सुतं देवी प्रासूत च सुलक्षणम् ॥ ९१ ॥

1. स्व. ग.
2. भावागतम्. क.

तस्यैकादशमह्याहः कृतमङ्गलसंज्ञकम्[1] ।
उपास्महे महाभागं वयं चार्भकसेवया ॥ ९२ ॥

[2]स्वप्ने च खेचरेणाहं नीयमानं कुमारकम् ।
दृष्टवानस्मि कष्टाय[3] दुर्निमित्तपरम्परा ॥ ९३ ॥

इत्युक्तमात्रे तत्रासीन्नीतः केनापि बालकः ।
हंसरूपेण पुंसेति स्त्रैणाक्रन्दरवो महान् ॥ ९४ ॥

हाहाकृति जने राज्ञी विलप्य बहु विह्वला ।
कुमारहरणोद्विग्नानमात्यानित्यभाषत ॥ ९५ ॥

साहं खलु महाराजशासनात् प्रसवावधि ।
आराधयितुमानीतास्म्यवन्ध्यां विन्ध्यवासिनीम् ॥ ९६ ॥

तत्र चैवमपुण्याया नष्टः खलु कुमारकः ।
दुःखदग्धमिमं देहं त्यक्ष्यामि वनपावके ॥ ९७ ॥

आर्यपुत्राय नेतव्यो युष्माभिरयमञ्जलिः ।
इत्युदीरितसङ्कल्पां प्रत्यवोचत सुश्रुतः ॥ ९८ ॥

अविषह्यतमः शोको यदि सत्यमिदं भवेत् ।
तथालक्षणसम्पन्नः कथं नश्येत् स बालकः ॥ ९९ ॥

अमानुषतया छन्नोऽप्यात्मानं दुर्गयत्यसौ ।
तद्वैपाश्रितीं बुद्धिं मा त्वं प्राकृतवत् कृथाः ॥ १०० ॥

तथोक्ता निशि गाढायां निगूढव्यवसायिनी ।
यत्रास्ते नृपतिस्तस्मिन्नुद्बन्धनधिया ययौ ॥ १०१ ॥

स्त्रीभावादार्यपुत्रेति प्रलपन्तीं प्रियां नृपः ।
[4]उपवीक्ष्यास्फुटां वाचं मा साहसमिति व्यधात् ॥ १०२ ॥

श्रुत्वा पत्युरिवारावं दत्तदृष्टिः किमप्यसौ ।
दृष्ट्वा दीप इति व्यक्तं व्याजहार मुहुर्भिया ॥ १०३ ॥

ततो दीपप्रभाव्यक्तरुधिरोक्षितविग्रहम् ।
मृतकल्पमपश्यत्तं शयानं भूतले पतिम् ॥ १०४ ॥

1. संस्क्रियम्. क.
2. सुप्ते. ग.
3. कष्टा च. ग.
4. उपलक्ष्य. ग.

लतेव चलिता भूमौ पपात पतिदर्शिनी ।
स तेषां द्विगुणीकुर्वन् पूर्वदुःखार्णवोऽभवत् ॥ १०५ ॥

प्राणत्यागप्रणयिनि जने मागधानामधीश-
स्त्यक्ताशेषव्यथ इव दशातुन्मिमीलोल्लसन्त्यौ ।
नीत्वा राज्ञीं ज्वलनमुखतस्तूर्णमश्रद्दधानां
प्राप्तानन्दाः प्रसभमथ ते सर्व एवोपतस्थुः ॥ १०६ ॥

इत्यवन्तिसुन्दरीकथासारे
द्वितीयः परिच्छेदः ॥

॥ अथ तृतीयः परिच्छेदः ॥

अथात्मनो यथावृत्तं निवेद्य स्वस्थवन्नृपः ।
प्रहर्षोपस्थितान् सर्वानमात्यानित्यभाषत ॥ १ ॥

देवीमरणपर्यन्तं भवद्वृत्तान्तमप्यहम् ।
जानाम्येवंगतः सोऽहं प्रत्याश्वस्तः पिनाकिना ॥ २ ॥

आविर्भूयावदद्देवः प्रसन्नः सन्नमानसम् ।
मनसैव कथञ्चिन्मां नमस्यन्तं पुरान्तकः ॥ ३ ॥

अहमेवासिरूपेण क्षिप्तः शकलितस्त्वया ।
अमानुषप्रभावत्वात् प्रीतः प्रत्यक्षमेयिवान् ॥ ४ ॥

नीतो नक्तंदिवेनाश्वैर्बह्वन्तरमिहैव च ।
मत्प्रभावेण भूयः स्वां प्रकृतिं च गमिष्यसि ॥ ५ ॥

अचिन्त्यबलसम्पन्नो जम्बूद्वीपैकनायकः ।
महानुभावः पुत्रस्ते भविता राजवाहनः ॥ ६ ॥

स पुनः षोडशे वर्षे दिग्जयाय विसृज्यताम् ।
इतरश्च कुमारस्ते कुशली हंसवाहनः ॥ ७ ॥

न्यस्तशस्त्रेण कस्मिंश्चिद्वस्तव्यं च त्वयाश्रमे ।
इत्युक्त्वान्तर्दधे[1] देवः प्रोत्थितश्चास्मि निर्व्यथः ॥ ८ ॥

तच्छ्रुत्वा सर्व एवोचुः प्रसन्नस्ते पिनाकधृक् ।
वयं चानुगृहीताः स्मः प्रसन्ना विन्ध्यवासिनी ॥ ९ ॥

1. अन्तर्गतो. ग.

इत्यादि वदतामेव प्रभाता च विभावरी ।
शल्योद्धारक्रियां चक्रुस्तस्यायुर्वेदपारगाः ॥ १० ॥

विविधौषधसंपर्कविहितव्रणरोपणः ।
तपोवनं स तैः सार्धं प्रपेदे नर्मदातटे ॥ ११ ॥

न केवलं जलारण्ये[1] प्रसन्नाः श्वापदा अपि ।
यत्रासन् मुनयो नैव तरवोऽप्यविपल्लवाः ॥ १२ ॥

निवारितपरीवारो विवेश च विशां पतिः ।
निर्मितं निर्ममत्वस्य विश्रमार्थमिवाश्रमम् ॥ १३ ॥

तत्र वेत्रासनासीनं मुनीन्द्रैः परिवारितम् ।
वामदेव इति ख्यातं तपोराशिं ददर्श सः ॥ १४ ॥

विनयेन नमस्यन्तं मुनिस्तं मुदिताशयः ।
समभिज्ञाय सर्वज्ञः सभार्यं पर्यपूजयत् ॥ १५ ॥

स्मयमानो मुनिस्तस्यै ततस्तद्दयिपङ्क्तये ।
कथयामास शुश्रूषा यदि वः श्रावयाम्यहम् ॥ १६ ॥

हिरण्मयाण्डप्रभवो जगद्योनिर्मुनिः पुरा ।
हरिनाभिसरोजन्मविहारी भगवानभूत् ॥ १७ ॥

तस्मादत्रिरभूदत्रेः सोमः सोमाद् बुधो बुधात् ।
पुरूरवास्ततोऽप्यायुरायुषो नहुषोऽभवत् ॥ १८ ॥

ययातिरित्यतः पूरुः पूरोश्च जनमेजयः ।
ततः क्रमेण प्राचिन्वान् प्रवीराख्यमनस्यवः ॥ १९ ॥

अथामयदशुन्धुभ्यामभूद् बहुविधः परः ।
ततः शय्यात्यहम्यातिरुद्राश्वाख्योग्रतेजसः ॥ २० ॥

अनन्तरस्त्वन्तिनारस्तस्यादिलिल[2] इत्यभूत् ।
इलिलादपि दुष्यन्तो भरतश्च ततोऽभवत् ॥ २१ ॥

1. न्येव क. 2. रं र. ख. ग.

ततो वितथ इत्यस्माद् भूमन्युरभवत् ततः ।
बृहत्क्षत्रस्ततो हस्ती तत्सूनोरजमीढतः ॥ २२ ॥

ऋक्षः संवरणस्तस्मात् कुरुः पश्चात् सुधन्वनः ।
सुहोत्रस्तत्सुतश्चैद्यः कृतकोऽथ बृहद्रथः ॥ २३ ॥

ततः कुशाग्रर्षभपुष्पवन्तः
सुधन्वदर्वाख्यजरातनूजाः ।
सोमापिनामा सहदेवसूनुः
श्रुतश्रवा निरमित्रः क्रमेण ॥ २४ ॥

सुक्षेत्रनाम्नो निरमित्रपुत्राद्-
बभूव सूनुर्बृहदाद्यकर्मा ।
सेनाजिदित्यस्य रिपुञ्जयाख्यो
विभुः शुचिः क्षेम्य इति क्रमेण ॥ २५ ॥

ततः सुव्रतस्त्वथ नेत्रनामा
नृपः सुपूर्वोऽप्यथ सुश्रुताख्यः ।
दृढाद्यसेनो नयनस्ततोऽभूत्
सुमत्यभिख्यः सुबलस्ततोऽपि ॥ २६ ॥

सुनेत्रजः सत्यजिदित्यमुष्मात्
स विश्वजित्तस्य रिपुञ्जयोऽभूत् ।
इत्येवमत्यद्भुतकीर्तिभाजः
सोमान्वये भूपतयो बभूवुः ॥ २७ ॥

स चचार तपो घोरं विनष्टप्रायसन्ततिः ।
भक्त्या परमया देवं ववन्दे जलशायिनम् ॥ २८ ॥

कदाचिन्मुदितः स्वप्ने जगादैनं जनार्दनः ।
प्रीतोऽस्मि वत्स ! मा मैवं तपसि व्यसनं कृथाः ॥ २९ ॥

सुतमुज्जायिनीभर्तुर्जेतारं जगतीपतिम् ।
आमर्दकविमर्देऽपि निर्विकारमवाप्स्यसि ॥ ३० ॥

यस्य प्रद्युम्नसाम्बावप्यात्मजत्वं गमिष्यतः ।
इत्युक्तः स तथा चक्रे समीपे च तदाश्रमः ॥ ३१ ॥

स राजहंस इत्येनं दीर्घायुषमजीजनत् ।
चरितान्यतिमर्त्यानि यस्येति व्यरमन्मुनिः ॥ ३२ ॥

श्रुत्वैतद् विस्मयस्मेरः स्थित्वा किंचिन्नरेश्वरः ।
मध्याह्ननियमव्यग्रे मुनीन्द्रे शिबिरं ययौ॥ ३३ ॥

मुनिप्रभावनिर्वृत्तां प्रतिगृह्यातिथिक्रियाम् ।
अन्येद्युः सपरीवारः प्रतस्थे पितुराश्रमम् ॥ ३४ ॥

ततोऽसौ प्रत्यहं गत्वा वामदेवमवन्दत ।
देवी परिचचारैनं गुणवत्पुत्रकाङ्क्षिणी ॥ ३५ ॥

सवनेषु महर्षेश्च प्रतिपन्नौ सदस्यताम् ।
ततस्तौ दम्पती तस्मिन्नूषतुः पितुराश्रमे ॥ ३६ ॥

राज्ञी पुनस्तपस्विन्या उपलभ्य गुहाल[1]यम् ।
अनपत्यजनाराध्यं प्रतस्थे तनयास्थया ॥ ३७ ॥

भित्तिचित्रगतं [2]पित्रोः क्रीडन्तं [3]गुहमन्तिकात् ।
दृष्ट्वा स्वतनयावस्थास्मरणेन[4] रुरोद सा ॥ ३८ ॥

तस्मिन्नेवान्तरे तत्र प्रपेदे शबराङ्गना ।
वयसा विंशतिप्राया पुंसा प्रवयसा सह ॥ ३९ ॥

विन्ध्यसेनेति तां देवी विनीतां शबरस्त्रियम् ।
तमपि श्वशुरं तस्या व्यज्ञासीत् तापसीमुखात् ॥ ४० ॥

शबराङ्गनया पृष्टा राज्ञी रोदनकारणम् ।
हंसाहृतसुतावस्थाकथयातिव्यथां ययौ ॥ ४१ ॥

तथैव तनयावस्थाकथया स्थितयोस्तयोः ।
कृतात्मकृत्यस्तं देशं जगाम च जनेश्वरः ॥ ४२ ॥

संसभ्रमजनोत्थानप्रणामसमनन्तरम् ।
पार्श्वस्थां महिषी राज्ञे विन्ध्यसेनामदीदिशत् ॥ ४३ ॥

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1. श. क.
2. तोकम्. ख.
3. पितुर. ख. ग.
4. प्रणयेन ख. ग.

इयं हि नः सखी साध्वी निषादाधिपतेः प्रिया ।
तनयार्थमिहायाता श्वशुरेणामुना सह ॥ ४४ ॥

तं निशम्योपवेश्यैनाम् आसीनस्तदनन्तरम् ।
वनेचरकरेऽपश्यन्महार्घं मणिकङ्कणम् ॥ ४५ ॥

ततस्तं पश्यतस्तस्य शबरस्याश्रुबिन्दवः ।
पेतुः किमिदमित्येनं पप्रच्छ पृथिवीपतिः ॥ ४६ ॥

ततः शबरवृद्धस्तं मौलिना भूतलस्पृशा ।
प्रणम्याभिदधे देव ! श्रूयतामश्रुकारणम् ॥ ४७ ॥

चण्डकृष्ण इति भ्राता धौरेयः क्रूरकर्मणाम् ।
ममासीत् तेन बन्धूनामहमेवावशेषितः ॥ ४८ ॥

तस्मिन् काले तपस्तप्तुं प्राप्तः केनापि हेतुना ।
रिपुञ्जयो महाभागस्तमहं पर्यचारिषम् ॥ ४९ ।

स सिद्धार्थश्चिरं स्थित्वा गच्छन् मुनिजनेच्छया ।
निहत्य भ्रातरं मामप्यरण्याधिपतिं व्यधात् ॥ ५० ॥

अनुगच्छन्तमर्थैर्माम् अभिपूज्य व्यसर्जयत् ।
तत्प्रसादातिभारोऽयमनर्घवलयं मम ॥ ५१ ॥

तदाकृत्या च देवस्य स्वरेण चरितेन च ।
तस्य स्मृत्वा निपेतुर्मे नृशंसस्याश्रुबिन्दवः ॥ ५२ ॥

इत्यादिपितृसंबन्धकथयाध्यास्य भूपतिः ।
विन्ध्यसेनां च विस्रब्धां विसृज्य स्वाश्रमं ययौ ॥ ५३ ॥

ततः पत्या सह व्याघ्रदमनाख्येन साधुना ।
विन्ध्यसेनामुपेतां तौ सत्कारैर्व्यनन्दताम् ॥ ५४ ॥

तौ मलिम्लुचदम्पत्यौ(त्योः ?) कालेन नृपदम्पती ।
बबन्धतुः परां मैत्रीमहार्यस्नेहनिश्चलाम् ॥ ५५ ॥

यामिन्याश्चरमे यामे स्वप्ने देवी कदाचन ।
बहुद्वीपार्णवाकीर्णं जगद्गोलं तु जग्रसे ॥ ५६ ॥

विदितस्वप्नवृत्तान्तैरमात्यैः सह भूपतिः ।
प्रहर्षपरवानास्त प्रशस्तापत्यसम्पदा ॥ ५७ ॥

अथाचिरेण रोचिष्णुं मृगेन्द्रमिव केसरी ।
दधे वसुमती गर्भं दिनेशं द्यौरिवामला ॥ ५८ ॥

चक्रवर्त्यविसंवादिस्वप्नदोहदलक्षणा ।
विक्रमैकरसा दध्यौ गर्तवज्जगतां त्रयम् ॥ ५९ ॥

चतुर्णामप्यमात्यानां कलत्राणि पुरोधसः ।
गर्भं बभ्रुस्तदैवासीद् विन्ध्यसेनापि गर्भिणी ॥ ६० ॥

सा सिंहदमनं नाम प्रासूत सुतमूर्जितम् ।
देव्यास्तु स्वसुतोत्पत्तौ प्रीतिः स्यान्नैव तादृशी ॥ ६१ ॥

ततो वैजनने मासि प्रशस्ते महिषी दिने ।
असूत ग्रहवर्गेऽपि स्वोच्चस्थानं गते सुतम् ॥ ६२ ॥

प्रनृत्तनरनारीकः पुत्रजन्ममहोत्सवः ।
पूर्णपात्रीकृताशेषद्रव्यराशिरवर्धत ॥ ६३ ॥

वामदेवोऽपि दृष्ट्वैनं दिव्याकारं कुमारकम् ।
मेने लक्षणसम्पन्नं चक्रवर्तिनमेव तम् ॥ ६४ ॥

विन्ध्यसेनापि सानन्दमाकर्ण्य द्विगुणोत्सवा ।
आदायात्मजमापेदे राजपुत्रदिदृक्षया ॥ ६५ ॥

यथार्थया भविष्यन्त्या राजवाहनसंज्ञया ।
अलञ्चकार तं भूयः पुरोयायी पुरोधसाम् ॥ ६६ ॥

सुमतेः प्रमतिर्नाम सुश्रुतस्यापि विश्रुतः ।
मित्रगुप्तः सुमित्रस्य मन्त्रगुप्तः सुमन्त्रजः ॥ ६७ ॥

पुरोधसः सोमदत्त इत्यासन् पञ्च सूनवः ।

(अपहारवर्मोत्पत्तिः ।)

जननी विन्ध्यसेनायाः पुनरादाय दारकम् ॥ ६८ ॥

शबरेण सहोपेत्य प्रह्वा प्राह स्म भूपतिम् ।
कुमारानुचरत्वेऽसावनुरूप इवार्भकः ॥ ६९ ॥

अस्यागमनमप्यस्माद् विज्ञेयमिति भूभुजा ।
पृष्टः शम्बरवृद्धस्तं प्रणनामाभ्यधत्त च ॥ ७० ॥

अस्त्यस्मिन् विन्ध्यसेनायाः कश्चिन्मातृष्वसुः पतिः ।
नातिदूरे किरातेन्द्रस्तन्मातुलमवैतु माम् ॥ ७१ ॥

ते वयं मैथिलं यान्तमाकर्ण्य वनवर्त्मना ।
निरोद्धुं दत्तसङ्केताः प्रत्यतिष्ठाम शस्त्रिणः ॥ ७२ ॥

प्रवृत्ते च ततः सार्थे किरातैरामिषेप्सुभिः ।
भग्नप्राये बले राजा चिराय समयुध्यत ॥ ७३ ॥

मां च कृत्वा किरातेन्द्रः [1]सारसञ्चयरक्षणे ।
लुप्तशेषेण सैन्येन प्रयान्तं नृपमभ्ययात् ॥ ७४ ॥

निवृत्तस्त्वहमद्राक्षं विक्षताङ्गीमथाङ्गनाम् ।
अब्रवीन्मामयं रक्ष्यो भर्तृदारक इत्यसौ ॥ ७५ ॥

तदाकर्ण्याहमभ्यर्णे करिकर्णान्तरे शिशुम् ।
आश्चर्यायुषमद्राक्षं दैवादक्षतविग्रहम् ॥ ७६ ॥

तमादायोपसृत्यैनां कासि भद्रे ! क्व यास्यसि ।
कस्यायं गम्यते कस्माद् इत्युक्ता प्रत्युवाच माम् ॥ ७७ ॥

आर्यस्यापि श्रुतिं यातो विदेहाधिपतिर्नृपः ।
प्रहारवर्मा नाम्नासौ यन्मित्रं मगधेश्वरः ॥ ७८ ॥

देव्योरपि तथैवासीत् सौहृदय्यमथैकदा ।
सह भर्त्रा सखीं द्रष्टुं सा देवी मगधान् ययौ ॥ ७९ ॥

कालेऽस्मिन् मगधेन्द्रस्य मालवेनाहवोऽभवत् ।
तत्र क्षत्रक्षयं कुर्वन् साह्यं चक्रे च नः प्रभुः ॥ ८० ॥

1. सानुजं बल-ख.

अस्त्रपञ्जरमध्यस्थो राज्ञा चम्पेश्वरेण च ।
साकमेकरथेनासौ मागधेनापवाहितः ॥ ८१ ॥

स तु घोरं पराक्रामन् दिव्यास्त्रेणावचूर्णितः ।
प्रत्यभिज्ञापि नाङ्गेषु मगधाधिपतेरभूत् ॥ ८२ ॥

मालवेन्द्रः पुरो राज्ञां स एवाव्याजपौरुषः ।
जितवान्नाहमित्युक्त्वा तत्याज निजमायुधम् ॥ ८३ ॥

सुहृद्विरहविद्धोऽपि प्रव्रज्यातो निवार्तितः ।
यमौ च जनयाञ्चक्रे तनयौ जनकेश्वरः ॥ ८४ ॥

भद्रवाहनमादाय मालवादश्वमागतः ।
ज्येष्ठपुत्रैरवष्टब्धान् विदेहानशृणोत् पथि ॥ ८५ ॥

बलैकदेशमादातुं स्वस्त्रीयाम् सुम्हनाथतः ।
अवक्रेण पथानेन क्रान्तः किं कुशली न वा ॥ ८६ ॥

माता मे मन्दभाग्यायाः करे निक्षिप्य बालकम् ।
मार्गे स्वयं कनीयांसं भर्तृदारकमग्रहीत् ॥ ८७ ॥

योऽयमाधोरणे[1] भग्नः प्रियो मे पार्श्वतो गतः ।
कुमारस्तं गजं दृष्ट्वा रुरोदारोहणेच्छया ॥ ८८ ॥

अज्ञानादहमप्येनमारोहितवती शिशुम् ।
सार्थभङ्गे हते तस्मिन् परिभ्रश्यापतद् भुवि ॥ ८९ ॥

सोऽयं दीर्घायुरेषाहम् एवं भूतास्मि विह्वला ।
ततः स्निग्धं गृहीत्वैनं प्रत्यङ्कं परिषस्वजे ॥ ९० ॥

सेनापतिश्च तं हत्वा निवृत्तः प्रेक्ष्य दारकम् ।
मत्करे विन्ध्यसेनायै साश्रं प्रेषितवानिति ॥ ९१ ॥

श्रुत्वा तौ दम्पती भग्नौ विदेह इति मूर्च्छितौ ।
आकुलेन किरातेन यथावत् कथितं पुनः ॥ ९२ ॥

1. णो. क.

अनामयं नृपस्येति श्रुत्वाश्वस्तः कुमारकम् ।
चित्तापहाराद् भूपस्तम् अपहारादयं व्यधात् ॥ ९३ ॥

(उपहारवर्मोत्पत्तिः ।)

ततोऽन्यं तत्समाकारं कृत्वा हस्ते कुमारकम् ।
प्रज्ञातो मुनिरभ्येत्य प्राप्तातिथ्यः समभ्यधात् ॥ ९४ ॥

तीर्थयात्रागतः सोऽहं भागीरथ्यामथाप्लुतः ।
अकिञ्चनत्वान्निःशङ्कं न्यवर्ते वनवर्त्मना ॥ ९५ ॥

तत्रारण्ये बहुव्यालं विरलव्याकुलप्रजम् ।
मध्याह्ने गमनश्रान्तः कमपि ग्राममभ्यगाम् ॥ ९६ ॥

तत्रोन्मत्त इवाकृत्या चैत्यवृक्षतले स्थितम् ।
कण्डूखण्डितसर्वाङ्गं वृद्धग्रामीणमैक्षिषि ॥ ९७ ॥

तस्मादशृणवं ग्रामं मरकक्षीणमानुषम् ।
यद्यदुक्तं जनैस्तत्तत् कुर्वाणमघशान्तये ॥ ९८ ॥

ततः किञ्चिदतिक्रामन्नदूरे जरतीं स्त्रियम् ।
अद्राक्षं तत्क्षणक्षोदक्षरितक्षतजोक्षिताम् ॥ ९९ ॥

कासि भद्रे ! किमित्येनाम् अप्राक्षं भृशमक्षमाम् ।
सापि मद्गौरवक्षिप्तक्षतोपद्रवमब्रवीत् ॥ १०० ॥

भद्र ! संक्षेपतो वक्ष्ये विदेहाधिपतिर्वने ।
कस्यापि हेतोः प्रस्थाता निरुद्धः प्रतिरोधकैः ॥ १०१ ॥

सार्थभङ्गे परिभ्रष्टा कान्दिशीका दिवानिशम् ।
शिशुना च करस्थेन क्रन्दन्ती वनमभ्रमम् ॥ १०२ ॥

अटव्यामटनश्रान्ता शार्दूलेनास्मि विक्षता ।
करभ्रष्टं कुमारं च प्रहर्तुमयमुद्यतः ॥ १०३ ॥

तत्रैव शबरन्यस्तं धेनुकाशवसन्निधौ ।
बाणयन्त्रं मृगान् हन्तुं तदनेनावघट्टितम् ॥ १०४ ॥

यन्त्रमुक्तेन बाणेन प्रहतः पतितो मृगः ।
अपजह्रुः किरातास्तं किशोरं द्वीपिना सह ॥ १०५ ॥

मृत्युहस्तादयं रक्ष्यो भवता भर्तृदारकः ।
ज्यायानप्यस्य मत्पुत्रीकरे किं नु करोत्यसौ ॥ १०६ ॥

इत्याकर्ण्य ततस्तूर्णं गच्छन् प्रच्छन्नमन्तिकात् ।
कुमारवधगृध्नूनां तेषामशृणवं गिरम् ॥ १०७ ॥

म्रियतामयमम्भोभिर्मज्यतां वा महाह्रदे ।
अथवा शस्त्रकृत्ताङ्गः क्षिप्यतां चण्डिकागृहे ॥ १०८ ॥

इत्थं जल्पत एवामूनभ्येत्य द्रुतमभ्यधाम् ।
शिशोरस्य वधे कल्पं जानामि स्फुटमित्यहम् ॥ १०९ ॥

ततः कुतूहलाविष्टैः पृष्टस्तानहमब्रवम् ।
गुणवानुपहारोऽयं तस्मादुपदिशामि वः ॥ ११० ॥

अक्षतस्वस्थसर्वाङ्गं भूषयित्वा कुमारकम् ।
यतध्वं विन्ध्यवासिन्यै दातुं मरकशान्तये ॥ १११ ॥

हृतं पापं प्रसन्नास्मीत्युक्ते प्रत्यक्षया तया ।
अपृष्ठालोकिनस्तावद् दत्त्वैवं गम्यतामिति ॥ ११२ ॥

अथाहं निर्गतश्छन्नं निषण्णश्चण्डिकागृहे ।
निशीथे शिशुमादाय प्राप्तं व्याधमलक्षयम् ॥ ११३ ॥

स सर्वं पूर्वनिर्दिष्टं निर्विचारमचेष्टत ।
देवतेव गृहीत्वैनं प्रागुक्तां गिरमब्रवम् ॥ ११४ ॥

गते तस्मिन्निवृत्तस्ते प्रजापालाय बालकम् ।
अर्पयित्वा यथाकामं गमिष्यामीत्युपास्थितः ॥ ११५ ॥

इत्याकर्ण्याब्रवीद् राजा विचित्रा विधिवृत्तयः ।
अहो खल्वप्रतर्क्योऽयं पुत्रयोर्मे समागमः ॥ ११६ ॥

कथं नु रत्नोद्भवकामपालयो-
र्वयस्ययोस्तस्य च सत्यशर्मणः ।

शृणोमि वार्तामपि पुत्रकाविमौ
समानयन् किं न करोति मे विधिः ॥ ११७ ॥

इत्यादिष्टे नृपेण प्रियतम ! क इमे नामतोऽप्यश्रुता मे
मैत्रीपात्रं तवामी किमिति वसुमतीवाक्यमाकर्ण्य भूयः ।
आनन्दार्द्रेण राज्ञा त्वमसि परवती देवि ! शुश्रूषया चेत्
प्रख्यातं प्रारभे त्वद्गुरुजनचरितं वक्तुमित्याबभाषे ॥ ११८ ॥

इत्यवन्तिसुन्दरीकथासारे
तृतीयः परिच्छेदः ॥

॥ चतुर्थः परिच्छेदः ॥

अथोपचक्रमे वक्तुं विचित्रं मित्रवत्सलः ।
गुरूणां चरितं देव्याश्चिराभिलषितं नृपः ॥ १ ॥

पितुर्मे धर्मसाचिव्यं कुर्वाणाः सुहृदोऽभवन् ।
मतिशर्मा धर्मपालः पद्मोद्भव इति त्रयः ॥ २ ॥

प्रथमौ कथितौ तेषाम् अग्रण्यावग्रजन्मनाम् ।
तृतीयस्तु वणिग्वंश्यस्तस्य विस्तारिणी कथा ॥ ३ ॥

वैवस्वतो मनुर्योऽसौ तस्येक्ष्वाकुरभूत् सुतः ।
कनिष्ठः किल तस्यासीन्ना[1]भागोऽरिष्ट इत्यपि ॥ ४ ॥

तस्माद्भा[2]लन्दनो नाम वणिक्पतिरजायत ।
[3]हालन्दनायनश्चैकः ख्यातः पोतप इत्यभूत् ॥ ५ ॥

तं कदाचन चाणक्यनीत्या नन्दपदे स्थितः ।
चन्द्रगुप्तो महामूल्यां मुक्तावलिमयाचत ॥ ६ ॥

तथेति स पुनर्गेहं गच्छन्नातपमूर्छितः ।
कयाचित् स्वगृहं नीत्वा प्राणितः पुरयोषिता ॥ ७ ॥

तेन प्राणोपकारिण्यै दत्ता मुक्तावली च सा ।
ततो राजकुलं वेश्या विवेश तदलंकृता ॥ ८ ॥

1. नेदि, क. 2. द्वा 3. बालन्दनानुजन्मान्यः

प्रत्यभिज्ञाय तां राजा तमाहूय च पोतपम् ।
चोदयामास राजार्हां दर्शयैकावलीमिति ॥ ९ ॥

सोऽब्रवीत् प्राणदायिन्यै प्रीतिदायः कृतो मया ।
सन्त्यन्यानि च रत्नानि स्वेच्छार्हं गृह्यतामिति ॥ १० ॥

ततः क्रुद्धाय सावज्ञं व्यज्ञापयत पोतपः ।
दत्तासंकीर्तनं धर्मस्तथापि कथयामि ते ॥ ११ ॥

अम्बुराशौ पुरा भ्राम्यन्नद्राक्षं पुरुषं क्वचित् ।
पाशबद्धं विपाश्यैनं शोकहेतुं च पृष्टवान् ॥ १२ ॥

दुर्विधत्वमिति श्रुत्वा सर्वस्वं तस्य दत्तवान् ।
पत्तनानि चरन् भूयो वित्तानि भृशमार्जयम् ॥ १३ ॥

तथान्यानि च दत्तानि नैका मुक्तावली मया ।
इत्युक्ते स पुमानस्मीत्यभ्यधायि महीभृता ॥ १४ ॥

ततः प्रीतेन भूभर्त्रा विसृष्टः पुत्रलिप्सया ।
विप्रसात्कृतसर्वस्वश्चकार तपसे धृतिम् ॥ १५ ॥

अभ्येत्य ब्राह्मणच्छद्मा गुह्यकस्तमुपह्वरे ।
धनाधिपतिसंदिष्टं निर्देष्टुमुपचक्रमे ॥ १६ ॥

अद्य खल्ववनीभर्ता तपस्यति रिपुंजयः ।
तस्मिन् काले विशालायां वीतिहोत्रादनन्तरम् ॥ १७ ॥

प्रद्योतादिष्वतीतेषु क्रमेण नृपतिष्वभूत् ।
महानन्दीति तद्राज्ये महन्नृत्तमवर्तत ॥ १८ ॥

प्रैक्षेतां मानुषाकारौ शङ्खपद्मनिधी च तत् ।
पद्मस्तयोर्निरुद्धोऽभूत् केनचिन्मन्त्रवादिना ॥ १९ ॥

अर्थवृष्ट्या विसृष्टः स प्रत्याहर्तुं च तद् वसु ।
महापद्म इति ख्यातः पुत्रोऽभूत्तस्य भूपतेः ॥ २० ॥

स संजहार सर्वेस्यां वित्तराशिमशेषतः ।
पृथिव्यां पृथिवीपालस्तस्मिन् काले द्विजोत्तमः ॥ २१ ॥

आसीत् कलापिनामास्य कन्या कात्यायनीत्यभूत् ।
अन्तर्वत्नी च सा कन्या जाता वैतानवह्निना ॥ २२ ॥

त्यक्ता दुष्टेति सा पित्रा साक्षाद्भूय हविर्भुजा ।
नीता गोदावरीं तत्र प्रासा वररुचिं सुतम् ॥ २३ ॥

पञ्चवर्षे वररुचौ तद्गृहं जग्मतुर्द्विजौ ।
एकस्तयोरभूद् व्याळिरिन्द्रदत्तस्ततोऽपरः ॥ २४ ॥

तयोर्विश्रान्तयोस्तस्मिन् नृत्तं दृष्ट्वा विलम्बितः ।
प्रदोषे गतभूयिष्ठे ययौ वररुचिर्गृहम् ॥ २५ ॥

ततः कुपितया मात्रा प्रयोगायाभिचोदितः ।
सर्वमेव यथादृष्टं दर्शयामास चेष्टया ॥ २६ ॥

दृष्ट्वैतद् विस्मितो व्याळिस्तन्मातरमभाषत ।
भद्रे ! भानोरहं सूनुर्व्याळिर्नाम द्विजन्मनः ॥ २७ ॥

लालयन्नेकपुत्रं मां नैवाध्यापितवान् पिता ।
अकृतद्विजसंस्कारं परिणाययति स्म माम् ॥ २८ ॥

एकदा दयितापादरञ्जनव्यापृते मयि ।
भिक्षार्थी तत्र मद्भार्यां दृष्ट्वास्मयत मस्करी ॥ २९ ॥

ततस्तस्मै स्मितं कृत्वा भिक्षां दत्तवती च सा ।
मया किमिति निर्बद्धा स्मितहेतुमवोचत ॥ ३० ॥

मूषिकाहं महाभागेनामुना चास्मि वर्धिता ।
जातु स्नातुं गतं भक्त्या छन्नमेवैनमन्वयाम् ॥ ३१ ॥

तत्र श्येनगृहीताहं तन्मुखाज्जाह्नवीजले ।
पतन्ती तीर्थमरणात् प्रपन्ना जातिमुत्तमाम् ॥ ३२ ॥

दृष्ट्वैतद् भर्तृवाल्लभ्यं तत्सर्वं स्मरतो मुनेः ।
अजनि स्मितमित्युक्त्वा संतस्थे किमपि प्रिया ॥ ३३ ॥

क्रन्दतो मे मुनिर्मोहं निनीषुर्मामशिश्वसत् ।
प्रव्रज्यां ग्राहितस्तस्माद् योगविद्यामशिक्षयम् ॥ ३४ ॥

अशास्त्रज्ञतया भूयः परिव्राजकसन्निधौ ।
निन्दितो मूढयोगीति [1]स्वामिधारामधारयम् ॥ ३५ ॥

आदिष्टश्च कुमारेण लब्ध्वा श्रुतधरं ततः ।
उपवर्षं भजस्वेति सोऽयमासादिताऽधुना ॥ ३६ ॥

इत्युक्ते सोऽभ्यधत्तान्य इन्द्रदत्तोऽस्मि नामतः ।
गुरोर्गोपालकस्याहं शिष्यः कांपिल्यदेशजः ॥ ३७ ॥

विरूपेति विरुद्धाख्या कन्यासीत्तस्य तां पुनः ।
सर्वविद्यावते दातुं स संकल्पितवान् पिता ॥ ३८ ॥

तस्या मम च संजज्ञे गाढं प्रेम परस्परम् ।
अनन्योपायलभ्यत्वाद् विद्योपायमचिन्तयम् ॥ ३९ ॥

ततः स्वामिगृहं गत्वा सुब्रह्मण्यमतोषयम् ।
आज्ञप्तस्त्वेवमेवाहं देवेन पुनरागतः ॥ ४० ॥

विद्याध्ययनभागी च भविष्यत्ययमर्भकः ।
एकसन्धः स नो हस्ते तद् भद्रे ! दीयतां सुतः ॥ ४१ ॥

इत्युक्ता वह्निनाप्येतद् बोधिता पूर्वमेव सा ।
रुदती पुत्रवात्सल्यात् कथमप्यभ्युपागमत् ॥ ४२ ॥

कृतोपनयनं चैनमादाय मुदिताशयौ ।
उपवर्षगृहाभ्याशं प्रतस्थाते द्विजोत्तमौ ॥ ४३ ॥

तेनापि कश्चिदर्थीति विस्मिताज्जनतामुखात् ।
उपवर्षगृहं श्रुत्वा जग्मुर्वर्षगृहान्तिके ॥ ४४ ॥

उपाध्यायः क्वेति पृष्टा तत्पत्नी रुष्टमानसा ।
अलं मा परिहस्येति पर्यश्रुनयनाभवत् ॥ ४५ ॥

ततः क्षेत्रादुपावृत्तः स्कन्धन्यस्तहलादिकः ।
उपवर्षः स तान् दृष्ट्वा विश्रान्तः पुनरब्रवीत् ॥ ४६ ॥

कतमः श्रुतधारीति तौ कात्यायनमूचतुः ।
प्रहृष्यन्नुपवर्षस्तान् विविक्ते इदमब्रवीत् ॥ ४७ ॥

1. सोऽसि. ग.

अस्मिन् वर्षोपवर्षाख्यावभूतां सहजौ द्विजौ ।
वर्षस्तयोर्महाविद्वान् उपवर्षः कृषीवलः ॥ ४८ ॥

माभूवं मूर्खजायेति ज्येष्ठभार्या कदाचन ।
मूर्खाय कशिपुं दत्वा श्वार्थं व्रतमधारयत् ॥ ४९ ॥

मूर्खोचितमसौ गृह्णन्नुपवर्षः स्वभार्यया ।
कदर्थितो रुदत्याथ व्रीळात् स्वामिगृहं ययौ ॥ ५० ॥

तत्र प्रियङ्गुतुप्त्वासौ हव्यशेषजिघित्सया ।
वृषजग्धे पुनश्चैवं [1]यावत्कालमुपावसत् ॥ ॥ ५१ ॥

ततः प्रसन्नः सेनानीः प्रत्यक्षीभूय वाङ्मयम् ।
तद्वा टङ्केन तज्जिह्वां किमपि क्षिप्तवान् मुखे ॥ ५२ ॥

एकसन्धाहते नैतां विद्यामध्यापयेति तम् ।
अभिधाय गतो देवः सोऽस्म्यहं तदधीयताम् ॥ ५३ ॥

इत्युक्तास्तेऽभिवन्द्यैतमध्यगीषत वाङ्मयम् ।
सकृत् कात्यायनः श्रुत्वा[2] द्विर्व्याळिस्त्रिरथापरः ॥ ५४ ॥

ते तु निर्वर्तितस्वार्था गुर्वर्थं दाक्षिणार्थिनः ।
महापद्मसुपेत्याथ प्रार्थयन्नर्थमीहितम् ॥ ५५ ॥

तस्मिन् काले स कन्यां स्वां संहृताशेषहाटकः ।
यो मे हेमलवं दद्यात्तस्मै देयेत्यातिष्ठिपत् ॥ ५६ ॥

ततः कणिकया हेम्नः कन्यां कश्चिदयाचत ।
कुतो लब्धमिति क्ष्मापस्तमप्राक्षीत् स चाब्रवीत् ॥ ५७ ॥

मयैतत् कन्यकालोभान्निस्सुवर्णतया भुवः ।
श्मशानलब्धमित्युक्ते हर्षादोज्झदसावसून् ॥ ५८ ॥

व्याळिशिक्षितयोगस्तमिन्द्रदत्तः कळेबरम् ।
प्रविश्यार्थैर्नृपो भूत्वा कात्यायनमतर्पयत् ॥ ५९ ॥

1. पाकमुवाप च. ख. 2. त्या. क.

अमात्येनार्यकाख्येन स्वदेहे वह्निसात्कृते ।
इन्द्रदत्तेन राज्ञैव नन्दराज्यमभुज्यत ॥ ६० ॥

विरूपया च तज्ज्ञात्वा यक्षीभूयान्वभूयत ।
इतरावपि गुर्वर्थं कृत्वा स्वैरमगच्छताम् ॥ ६१ ॥

महापद्मसुतान् सर्वानुत्कृत्यामात्यकोपितः ।
तत्पदे खलु चाणक्यश्चन्द्रगुप्तमतिष्ठिपत् ॥ ६२ ॥

स तु पद्मनिधिः शप्तः कुबेरेणान्तिकं गतः ।
यस्मादर्थिजनस्येच्छा न त्वया परिपूरिता ॥ ६३ ॥

नैव न्यायार्जितं वित्तं यत्त्वया क्षत्रजन्मना ।
तस्मान्मानुष एव त्वं भूयो भूया इति स्फुटम् ॥ ६४ ॥

स च त्वत्तनयो भूत्वा निवृत्तस्य वनाद् ऋषेः ।
पुरञ्जयस्य साचिव्यं कृत्वा त्यक्ष्यति मर्त्यताम् ॥ ६५ ॥

इत्युक्त्वान्तर्हितो यक्षः पद्मः पद्मोद्भवाख्यया ।
आसीत् तस्य सुतः पश्चान्मन्त्री च श्वशुरस्य ते ॥ ६६ ॥

तस्य रत्नोद्भवो नाम सूनुः सागरमन्वगात् ।
वार्तापि तस्य साधोर्मे यावदद्य न विद्यते ॥ ६७ ॥

यौ सुश्रुतसुमन्त्राख्यौ तस्यास्तां तनुजाविमौ ।
सत्यशर्मसुमत्याख्यौ तनयौ मतिशर्मणः ॥ ६८ ॥

सुमित्रः कामपालश्च धर्मपालसुतावपि ।
सत्यशर्मा तु धर्मात्मा तीर्थयात्रामगाहत ॥ ६९ ॥

कामपालोऽपि कामात्मा क्वासौ न ज्ञायते गतः ।
अन्ये तु खलु चत्वारो य इमे मम मन्त्रिणः ॥ ७० ॥

इति ब्रुवति भूनाथे मुनिपुत्रः किशोरकम् ।
आश्चर्याकारमाश्लिष्यन्नाजगाम जगाद च ॥ ७१ ॥

अहमद्य कळिङ्गेषु तुङ्गदारुणि कानने ।
रामतीर्थान्निवृत्तः सन् प्राप्तोऽस्मि हरमन्दिरम् ॥ ७२ ॥

आराधयिष्यन् भूतेशमभ्यर्णे पुष्पमाजनम् ।
विनिधायारभे तत्र स्नातुं निर्झरवारिणि ॥ ७३ ॥

अथाग्निमानयं देशः कश्चिदित्युच्चभाषिणीम् ।
दृष्ट्वा किमिदमित्युक्ता प्रत्यूचे काचिदङ्गना ॥ ७४ ॥

श्रूयतां यवनद्वीपे वरिष्ठस्य वणिक्पतेः ।
कालगुप्ताह्वयस्याहं जाता दुहितृवर्धनी ॥ ७५ ॥

सा कन्या यौवनारम्भे पुरुषद्वेषिणी पुनः ।
समुद्रदत्त ! कासीति मुमोहोपवने क्वचित् ॥ ७६ ॥

मया तु पृष्टा मत्प्रेम्णा रहसीदमभाषत ।
कृष्णगुप्तस्य नामाहं दुहिता पूर्वजन्मनि ॥ ७७ ॥

कदाचित्काम्यरूपेण पुंसा मे पितृसंनिधौ ।
इत्यालापितमश्रौषं भित्यन्तरनिवेदुषी ॥ ७८ ॥

समुद्रदत्तनामानं वाणिजं गणयस्व माम् ।
तस्य मे विधिवैषम्यात् कर्णीपुत्रेण मित्रता ॥ ७९ ॥

तेनापि गणिकाहेतोः परं वैरमभून्मम ।
कर्णीपुत्रः कलत्रं मे हर्तुं च प्रतिजज्ञिवान् ॥ ८० ॥

ततोऽहमकृतोद्वाहस्तन्तुच्छेदमिया पुनः ।
गूढमुद्वोढुमिच्छामीत्यस्मै तातश्च मामदात् ॥ ८१ ॥

निगूढं तेन नीताहमुज्जयिन्यां निजं गृहम् ।
कदाप्यनुनयन्तं मां पुरुषं कंचिदैक्षिषि ॥ ८२ ॥

प्रत्याचष्ट स मां पृष्टः कर्णीपुत्रोऽस्मि सुव्रते ।
अपसर्पैर्वेत्य त्वामुपासर्पं सुरुङ्गया ॥ ८३ ॥

मन्त्रदेवतया च त्वां वशीकृत्य वणिक्कुले ।
कन्येति विनिधायाहमग्रहीषं ससाक्षिकम् ॥ ८४ ॥

समुद्रदत्तायाहं त्वां दर्शयित्वा भृशक्रुधम् ।
असाक्षिकविवाहं तं व्यजेषि विदुषां पुरः ॥ ८५ ॥

ततस्तद्गृहमेव त्वां नीत्वा रात्रौ सुरङ्गया ।
महाचोर इत्येनं राज्ञा च निरवासयम् ॥ ८६ ॥

पतिव्रता मया तु त्वं न जीविष्यसि दूषिता ।
इत्यदुष्टासि तद्भद्रे यथेष्टं [1]चेष्टतामिति ॥ ८७ ॥

तच्छ्रुत्वा मर्तुकामाहं गङ्गास्रोतोनिपातिनी ।
केनाप्युत्तारिता पुंसा स तु भर्तैव मेऽभवत् ॥ ८८ ॥

स मां निर्बध्य निर्दोषां मरणान्न्यरुणत् पतिः ।
ततस्तातगृहं प्राप्य तत्रैवावामरंस्वहि ॥ ८९ ॥

लोकान्तरगते पत्यौ मृताहमिह जन्मनि ।
पूर्वोपभुक्तमुद्यानं दृष्ट्वा तत्सर्वमस्मरम् ॥ ९० ॥

इत्युक्ते तरुणः कोऽपि प्रणयास्निग्धया गिरा ।
समीपादुपसृत्यैनां प्रत्याश्वासयदाश्वसन् ॥ ९१ ॥

सोऽहमस्मि वरारोहे ! यस्ते प्राणसमो जनः ।
पुरावां हंसमिथुनं वाप्यां क्वाप्यभवाव तौ ॥ ९२ ॥

नारदस्यार्चनाम्भोजेष्वावयोश्चञ्चुचापलात् ।
खण्डितेषु वियुक्त्यै नौ शशाप कुपितो मुनिः ॥ ९३ ॥

दृष्ट्वैतत् करुणाविष्टं कुमारं नलकूबरम् ।
शशाप मुनिरत्युग्रः पुत्रत्वेन तमावयोः ॥ ९४ ॥

प्रसादितः स सङ्गं नौ षोडशाब्दवियुक्तयोः ।
जातस्य तस्याप्यादिक्षत् सखित्वं चक्रवर्तिना ॥ ९५ ॥

पुत्रः पद्मोद्भवस्याहं पुष्पपुर्यां वणिक्पतेः ।
रत्नोद्भव इति ह्वाभ्यां सहजाभ्यां सहाभवम् ॥ ९६ ॥

सखित्वे राजहंसस्य कृत्वा मद्भ्रातरौ पिता ।
मां च पोतपतिं चक्रे कुलधर्ममलङ्घयन् ॥ ९७ ॥

1. चेष्टय क. ख.

वातवैषम्यतः पोते भग्ने मग्नोऽहमर्णवे ।
स्वच्छन्दचारी दैवेन द्वीपेऽस्मिन्नवतारितः ॥ ९८ ॥

चिरदृष्टमिदं दृष्ट्वा वनं प्रत्यभिजानता ।
मयासि लब्धेत्याश्लिष्य प्रहृष्टतरमब्रवीत् ॥ ९९ ॥

अस्मन्मुखादिमां वार्तामाकर्ण्य स वणिक्पतिः ।
तस्मै कन्यां ददौ कंचित्कालं तत्रोषतुश्च तौ ॥ १०० ॥

ततः कुतश्चिदत्रत्याद् राजहंसाभिषेचनम् ।
भ्रात्रोर्मन्त्रिपदप्राप्तिं श्रुत्वा श्वशुरमन्दिरात् ॥ १०१ ॥

अन्तर्वत्नीं प्रियामादायागच्छन् दर्शनेच्छया ।
अर्णवे नावि मग्नायां दूरस्थो भर्तृदारकः ॥ १०२ ॥

न दृश्यते मया सार्धं लग्नैकफलके तु सा ।
वेलातटमनुप्राप्ता बाला वायुवशेरिता ॥ १०३ ॥

उत्तारितापि दैवेन प्रियसङ्गमनाशया ।
मया च मरणावेशाद् वराकी विनिवारिता ॥ १०४ ॥

पूर्णेषु दिवसेष्वस्मिन्नभ्यर्णे पर्णमन्दिरे ।
सुतं वनमृगीवैनं दीर्घायुषमसूत सा ॥ १०५ ॥

शीतार्तिहरणायास्याः पावकान्वेषणोन्मुखी ।
बह्वपाय इहेत्येनं गृहीत्वाहमिहागमम् ॥ १०६ ॥

इत्यस्मिन्नन्तरे घोरो महिषः प्रजहार ताम् ।
तं निहत्यार्भकं हन्तुं प्रावर्तत वनद्विपः ॥ १०७ ॥

दृष्ट्वैतज्जातवै[1]हस्त्ये किंकर्तव्यतया मयि ।
सिंहबृंहानुसारी तमुत्क्षिप्य [2]प्रययौ गजः ॥ १०८ ॥

ततो गगन एवैनं फलान्तरधिया कपिः ।
गृहीत्वा मुहुराजिघ्रन्नङ्घ्रिपाग्रमगाहत ॥ १०९ ॥

1. वर्ण्ये. ख. ग.   2. प्रजहौ. ख. ग.

तदग्रात्तत्करभ्रष्टः पतन्मे पुष्पभाजने ।
न जहौ जीवितं सा तु निस्संज्ञाभवदङ्गना ॥ ११० ॥

मातरं च विचित्याहमकृतार्थः कुले कुले ।
लब्धैः स्तन्यरसैरेनं प्राप्तप्राणमिहानयम् ॥ १११ ॥

इत्याकर्ण्य मुदापूर्णः शुचा च नृपतिः सुतम् ।
पुष्पपातभुवा नाम्ना पुष्पोद्भव इति व्यधात् ॥ ११२ ॥

(देवरक्षितोत्पत्तिः)

अस्मिन्नेवान्तरे तस्मिन्नपरोऽपि द्विजोत्तमः ।
कुमारमुपनीयान्यं कथयामास तत्कथाम् ॥ ११३ ॥

तीर्थयात्रान्तरे राजन्! कावेरीतीरवर्तिनम् ।
सर्वातिथिरिति श्रुत्वा प्राप्तोऽस्मि द्विजसत्तमम् ॥ ११४ ॥

शोकाविष्टममुं दृष्ट्वा तेनाहमभिनन्दितः ।
विविक्ते विप्रमप्राक्षं शोकावे[1]शस्य कारणम् ॥ ११५ ॥

स च सर्वमवोचन्मे यथाहं मतिशर्मणः ।
सत्यशर्मेति निष्पन्नः पुत्रः पाटलिपुत्रके ॥ ११६ ॥

कृष्णसारविहारार्हो याज्ञीयो देश उच्यते ।
ब्रह्मावर्तादिरत्रापि रम्या मगधभूमयः ॥ ११७ ॥

गृहस्थधर्मं धर्माणामुत्तमं जानतोऽपि मे ।
तीर्थयात्रारसः सर्वं निर्विचारमपाहरत् ॥ ११८ ॥

ततश्चरन् दिशं याम्यां मलयप्रस्थवासिनम् ।
कलशोद्भवमद्राक्षं स मामित्यशिषन्मुनिः ॥ ११९ ॥

मन्निवासशुचावस्मिन् [2]कवेरदुहितुस्तटे ।
नैष्ठिकत्वं विसृज्यैतत् क्रियतां दारसंग्रहः ॥ १२० ॥

इत्यादिष्टमनुष्ठास्यन्नत्रैकस्य द्विजन्मनः ।
कन्यामुदवहं मोहाद् वन्ध्या च भवति स्म सा ॥ १२१ ॥

1. गेऽस्य. क.   2. सह्याद्रि. ग.

कनीयसीं पुनः कन्यामुपयम्य सुलक्षणाम् ।
तस्यामुत्पादयन् पुत्रं पितॄणामनृणोऽभवम् ॥ १२२ ॥

धात्र्या समं स मे सूनुर्वर्षजातो न दृश्यते ।
स्नेहपाशेन गाढं मामबद्धं बद्धवान् मुनिः ॥१२३ ॥

कुमारस्यापहर्तारं दिष्टशक्त्या परीक्षितुम् ।
अस्यां जनपदे नद्यां निममज्ज नृपाज्ञया ॥ १२४ ॥

ज्यायस्यां मम जायायां मज्जन्त्यामथ तज्जलम् ।
लोहितायितमालोक्य व्यस्मयन्त नृपादयः ॥ १२५ ॥

सापत्न्यादहमेवैनमप्सु क्षिप्तवती सुतम् ।
दण्डभीत्या मयेत्युक्ते व्यस्मेषततरां प्रजाः ॥ १२६ ॥

क्रूरकर्मतया राज्ञा निगृहीता पुनर्वने ।
प्रोज्झितासुरिहैवासौ बभूव च पिशाचिका ॥ १२७ ॥

प्रतिज्ञातं तया भूयो [1] जामीपुत्रविनाशनम् ।
तत् पश्यतो जुगुप्सा मे स्त्रीजातेऽपि महत्यभूत् ॥ १२८ ॥

असौ खल्वासुरी सृष्टिर्निकृष्टजनसेविनी ।
अङ्गनेति विनाशाय मायेव भुवि निर्मिता ॥ १२९ ॥

सीमाभङ्गे लघुः सिन्धुर्धर्मच्छेदे मृदुः कलिः ।
रूक्षत्वे मुनयो दैत्याः स्त्री मायेव[2] गरीयसी ॥ १३० ॥

इत्यालपन्तमुद्वेगात् तमापृच्छ्य ततो गतः ।
अदूरे स्त्रियमुद्बध्य म्रियमाणामलक्षयम् ॥ १३१ ॥

मोचिता तु मयाचख्यौ धात्रीं मां सत्यशर्मणः ।
पुत्रेण सह तद्भार्यां चिक्षेप सरिदम्भसि ॥ १३१ ॥

महौघेनोह्यमाना तं मूर्ध्नि कृत्वा स्तनंधयम् ।
काष्ठभारावलम्बाहं बह्वावर्तैं व्यवर्तिषि ॥ १३३ ॥

1. यन्मे, ग. 2. मायैव.

यावत्तत्रावलम्बिन्या संसक्ता तरुशाखया ।
तावद्दर्वीकरेणाहं दष्टा विटपवर्तिना ॥ १३४ ॥

कुमारं च दिदङ्क्षन्तं गृध्रः कोऽपि तमग्रहीत् ।
शाखामालम्ब्य चोत्तीर्णा मूढाहं विषमूर्च्छया ॥ १३५ ॥

ततो मुद्रादि कुर्वन्तं [1] मुनिमासीनमन्तिकात् ।
दृष्ट्वा शिशुमपश्यन्त्या पृष्टेनाभाषि चामुना ॥ १३६ ॥

न जाने शिशुमेकस्माद् विषमन्त्रमशिक्षयम् ।
तत्परीक्षार्थमत्र त्वां दृष्ट्वैवं कृतवानिति ॥ १३८ ॥

ततस्तेन सहान्विष्य दारकं मरणोन्मुखी ।
निराशा जीवितत्यागात्त्वयेह विनिवारिता ॥ १३८ ॥

इत्याकर्ण्याहमप्येनमन्विच्छामीति गच्छता ।
कृत्ताङ्घ्रिः पुरुषः कश्चिद् दृष्टः पम्पातटे मया ॥ १३९ ॥

सोऽब्रवीद् भद्र! कावेरीतीरवर्तिनमर्भकम् ।
आदाय दयया गच्छन् भग्नोऽस्मिन्नम्बुरक्षसा ॥ १४० ॥

सरिदर्णसि मे हस्तादभ्रश्यदयमर्भकः ।
तं निशम्य निराशोऽहमाश्वास्यैनमयासिषम् ॥ १४१ ॥

शिंशुमारशरीरोत्थं कुमारं दाशदर्शितम् ।
लेभे वणिगिति श्रुत्वा प्राप्तवान् कोलपत्तनम् ॥ १४२ ॥

तस्मिन् कोलाहलं श्रुत्वा दाशदत्तो वणिक्सुतः ।
नष्ट इत्यथ तत्रैकं कूपे पुरुषमैक्षिषि ॥ १४३ ॥

स मयोत्तारितः प्रोचे वणिक्पुत्रोऽहमौरसः ।
दाशदत्तसुतस्नेहान्मामनादृतवान् पिता ॥ १४४ ॥

तं कूपे क्षेप्तुकामेन प्रमादात् पतितं मया ।
तीर एव करभ्रष्टो न दृष्टः पुनरर्भकः ॥ १४५ ॥

1. मुनिं ध्यायन्तम्, क.

श्रुत्वैतद् गर्हमाणस्तमुत्तरेण व्रजन् वने ।
अद्राक्षं पुरुषं कश्चित् क्षरत्क्षतजवक्षसम् ॥ १४६ ॥

स जगाद मया पृष्टः कुहचित् कूपसन्निधौ ।
[1]कुमारं तं गृहं नेष्यन् रुरुणास्मि भृशं क्षतः ॥ १४७ ॥

विषाणपर्वलग्नेन कुमारेण ययौ मृगः ।
तमन्वेष्टुमशक्तोऽहं त्वयाप्यन्विष्यतामिति ॥ १४८

ततः श्रुत्वा गृहीतोऽसौ रुरुशृङ्गगतः शिशुः ।
सार्थनार्या किरातेभ्यः वस्त्रं दत्त्वेति सत्वरम् ॥ १४९ ॥

गत्वाथ स्त्रियमप्राक्षं वस्त्रक्रीतो ममार्भकः ।
सार्थभङ्गे रुदत्या मे पापैरपहृतः करात् ॥ १५० ॥

इत्याकर्ण्य निवृत्तोऽहं निराशः पुनरैक्षिषि ।
श्रोणीलग्नेन बालेन व्याकुलां शबरस्त्रियम् ॥ १५१ ॥

सा जगाद मम भ्रात्रा दत्तः सार्थहृतः सुतः ।
अन्यस्य दित्सतः पत्या मत्सपत्न्यै हठादसौ ॥ १५२ ॥

अमर्षादहमत्रैनमानीय त्यक्तुमक्षमा ।
विषण्णास्मीति तच्छ्रुत्वा तमादायाहमभ्ययाम् ॥ १५३ ॥

वामदेवाश्रमं गत्वा तद्गिराहमिहागतः ।
सखित्वे युक्तमित्येनं कुमारस्याहरामि ते ॥ १५४ ॥

इति श्रुत्वा तमाश्लिष्य प्रमोदपरवान् नृपः ।
देवरक्षितनामानं देवरक्षित इत्यधात् ॥ १५५ ॥

(अर्थपालोत्पत्तिः)

अथान्येन कुमारेण पुष्णन्ती पार्श्वमात्मनः ।
भुक्त्वास्थानगतं प्रीत्या प्राह स्म महिषी नृपम् ॥ १५६ ॥

अद्यापराह्णे बिभ्राणामधिश्रोणि स्तनंधयम् ।
दिव्ययोषितमद्राक्षं पृष्टा चैवमवोचत ॥ १५७ ॥

1. किशोरं. क.

मणिभद्रस्य भद्रे! मां विद्धि यक्षपतेः सुताम् ।
तारावलीति नाम्नाहं विचरामि वरैषिणी ॥ १५८ ॥

काशिपुर्यां पितृवने प्ररुदन्तमिमं शिशुम् ।
उपलभ्यालघुस्नेहादनैषं पितुरन्तिकम् ॥ १५९ ॥

मत्पित्रा धनदस्यायं दर्शितः स धनेश्वरः ।
परावराणां विज्ञाता मामाहूयेदमब्रवीत् ॥ १६० ॥

कीदृशस्ते शिशावस्मिन् भाव इत्यहमब्रवम् ।
औरसे यादृगित्युक्ते तन्मूलं प्रभुरभ्यधात् ॥ १६१ ॥

पुरा शौनक इत्यासीत् कोसलेषु द्विजोत्तमः ।
सोमव्रातेन नामासावधीते स्म द्विजन्मना ॥ १६१ ॥

गुरौ सशिष्ये भुञ्जाने कदाचिन्नृपवेश्मनि ।
सुता बन्धुमतीत्येषा नियुक्ता परिवेषणे ॥ १६३ ॥

दृष्टयोः पुनरन्योन्यप्रेमवृत्तिरभूत्तयोः ।
कन्याशौनकयोस्तत्र संजग्मे मिथुनं मिथः ॥ १५४ ॥

ततो गर्तेश्वरः कन्यामुपयन्तुमुपाययौ ।
तस्मै धात्रेयिकां कन्येत्युपनिन्ये सखीजनः ॥ १६५ ॥

शौनकः सह तन्वङ्ग्या निर्गतः सरयूजले ।
भिन्ननौर्नष्टपत्नीकस्तामन्विष्य न दृष्टवान् ॥ १६६ ॥

शकुन्तलुप्तशेषं तु तीरे दृष्ट्वा कळेबरम् ।
मृता सेति विलप्यासौ चक्रे तच्चाग्निसाद्वपुः ॥ १६७ ॥

नीत्वा तल्कीकसं तीर्थान्युद्वेगादाश्रमे क्वचित् ।
प्रायोपवेशमारेभे तापस्या कथयन् कथाम् ॥ १६८ ॥

श्रुत्वा बन्धुमती वार्तां निर्गत्य सहसा गृहात् ।
अहं ते दयितेत्यङ्घ्रौ निपत्येदमुवाच सा ॥ १६९ ॥

स्रोतसा नीयमानाहं कयाचिद् गोपकन्यया ।
उत्तारिता ततस्तीरे भुजङ्गस्ताममारयत् ॥ १७० ॥

आर्यपुत्रेण तत्कायः प्रायः स्यादग्निसात्कृतः ।
अहमप्यत्र तापस्या नियमं ग्राहितानया ॥ १७१ ॥

इत्यस्मिन्नन्तरे तस्मिन् बन्धुमत्याः पिताययौ ।
कन्यावञ्चनया [1]क्रुध्यद्भर्तेश्वरविवासितः ॥ १७२ ॥

ततः शौनकसाहाय्यात् प्रत्यापन्ननिजास्पदः ।
राज्यार्धं च ददौ तस्मै जामात्रे कोसलेश्वरः ॥ १७३ ॥

हंसावलीवेदिमत्यौ प्रियासख्यौ च शौनकः ।
उपयम्य नटीं चैकां विजहारात्ममा[2]यया ॥ १७४ ॥

आयुषोऽन्ते स एवासावश्मकेषु द्विजोत्तमः ।
इन्द्राणीगुप्त इत्यासीद् यं प्राहुः शूद्रकं बुधाः ॥ १७५ ॥

अथावज्ञातया शप्तः प्राप्य ब्रह्मश्रिया निशि ।
राजश्रियमपायानामन्ते गन्ता भवानिति ॥ १७६ ॥

स्वातिनाम्ना सहैवासौ ववृधे राजसूनुना ।
क्रीडाकलहमारभ्य स्वैरं वैरमभूत्तयोः ॥ १७७ ॥

बन्धुदत्तादिभिर्मित्रैरेकदा विहरन् वने ।
दुरुद्वहतरामन्यैरधारयदसौ शिलाम् ॥ १७८ ॥

शाक्यः संघिलको दृष्ट्वा बलं तस्यावधारयन् ।
तमेकाकिनमादाय प्रविवेश बिलान्तरम् ॥ १७९ ॥

रसोद्धरणकाले तु जिघांसन्तं निहत्य सः ।
दरीपतनदुःखादीननुभूय विनिर्ययौ ॥ १८० ॥

ततो विश्वलकं लब्ध्वा सुहृदं विन्ध्यगह्वरे ।
स्त्रिया कयापि तं रात्रौ भक्ष्यमाणमलक्षयत् ॥ १८१ ॥

क्रुद्धेन तु गृहीता सा मुक्तशापा दिवं ययौ ।
सौहृदय्यं निगृह्यान्तः प्रतस्थे पुनरप्यसौ ॥ १८२ ॥

1. रु. ख.   2. जा. क.

स्वगृहे शाक्यभिक्षुण्या वञ्चयित्वा जिघांसितः ।
दुःस्वप्नबोधितस्तस्माद् विदिशाभिमुखो ययौ ॥ १८३ ॥

सुहृद्भिः सहितो भूत्वा बन्धनागारवर्तिनम् ।
बन्धुदत्तं ततो हृत्वा जगामोज्जयिनीं प्रति ॥ १८४ ॥

बन्धुदत्तगृहं गत्वा तस्मिन् भरतकन्यया ।
अनुरक्तः स रागिण्या रेमे रङ्गपताकया ॥ १८५ ॥

ततो विनयवत्याख्यामुद्याने नृपकन्यकाम् ।
दृष्ट्वा दृष्टिविषेणान्तः स्पष्टं दष्ट इवाभवत् ॥ १८६ ॥

कन्दर्पसर्पदष्टान्तर्दंष्ट्रा दर्वीकरेण च ।
सा तु शूद्रकसंस्पर्शेनोभयस्मादजीव्यत ॥ १८७ ॥

ततः कन्यापुरं गच्छन् रात्रौ हृच्छयमूर्च्छया ।
स्त्रैणाध्यक्षजनैः क्रुद्धैर्वध्योऽसावित्यबध्यत ॥ १८८ ॥

ततः कथञ्चिन्निर्मुक्तो मृत्युप्रायादपायतः ।
धात्रीमुखेन तां कन्यामपहृत्य ययौ पुरात् ॥ १८९ ॥

मार्गे माळवराजेन प्रसह्यापहृतां प्रियाम् ।
उपलभ्य तृषा तस्याः पानीयार्थी ययौ स्वयम् ॥ १९० ॥

विना विनयवत्यासौ गच्छन् कृच्छ्रमनीयत ।
वने वनचरव्रातैः कारां चोरचमूपतेः ॥ १९१ ॥

तत्कन्ययानुभूयासावार्यदास्याभिधानया ।
अमुच्यत तया च्छन्नं बन्धनाद् बद्धरागया ॥ १९२ ॥

ततः प्रियां प्रति भ्राम्यन् विन्ध्यकाननलुब्धकात् ।
लीनां विप्रकुले क्वापि श्रुत्वा सत्वरमभ्ययात् ॥ १९३ ॥

ततोऽपि मथुरां नीतामाकर्ण्य मथुरां ययौ ।
द्विजेन स्वतनूजायाः सखित्वे वर्ततामिति ॥ १९४ ॥

तत्र स्नातः सरस्तोये निहितस्तेयदर्शिनः ।
पुरुषाश्चोर इत्येनं निन्युर्बद्धभुजद्वयम् ॥ १९५ ॥

दृष्ट्वा विनयवत्येनं भर्तारं चोरचिह्नितम् ।
अमात्येन सखीपित्रा क्षणं मृत्योर्न्यवर्तयत् ॥ १९६ ॥

उपहारकृते रात्रौ पशुवन्मारितोऽप्यसौ ।
न जहौ जीवितं भूयः प्रेयस्या समगच्छत ॥ १९७ ॥

स तु मा[1]तुल एवासीदास्ते यस्या गृहे प्रिया ।
तत्कन्यामपि तन्वङ्गीमुपयेमे स यज्ञदाम् ॥ १९८ ॥

मथुरेन्द्रदुहित्रासौ रमितः शूरसेनया ।
[2]वसन् मृत्युमुखप्रायानपायानयमन्वभूत् ॥ १९९ ॥

बहूनां विपदामन्ते विगृह्य स्वातिना सह ।
बालमित्रमहत्त्वैनं जीवग्राहमजिग्रहत् ॥ २०० ॥

सुहृद्भिर्दयिताभिश्च प्रचितप्रेमभिः सह ।
[3]शतं समाः क्ष्मामेकः शशास चतुरर्णवाम् ॥ २०१ ॥

शबरक्षोणियुद्धेन मृत्वैक[4]परमेश्वरः ।
धर्मपालस्य नामासीत् कामपालाख्यया सुतः ॥ २०२ ॥

स कदाचित् सखीमध्ये क्रीडन्तीं नृपकन्यकाम् ।
पश्यन् कान्तिमतीं नाम श्रान्तां कन्दुकलीलया ॥ २०३ ॥

अभिपन्नशरीरोऽभूदशरीरशरव्यताम् ।
अनुक्त्वा विकृतिं तस्यास्त्वगोचरतया गिराम् ॥ २०४ ॥

विक्रीणाना गुणांस्तस्य प्राणादिधनमात्मनः ।
मनोविनिमयं कृत्वा कन्या कन्यागृहं गता ॥ २०५ ॥

असुग्योऽपि गरीयस्यः सोमदेवीसुलोचने ।
इन्द्रसेनेति तत्सख्यः स्मरवेगमगोपयन् ॥ २०६ ॥

कामपालः प्रियं दृष्ट्वा सखीभिश्चाभिनन्दितः ।
तया प्रहितमेकान्ते कामलेखमलक्षयत् ॥ २०७ ॥

1. लव. ख. ग.
2. याव. ख-
3. रममाणः. क.
4. व. ग.

स्मरमन्थरया बुद्ध्या रचितानि नतभ्रुवा ।
अनङ्गपत्रे तत्रासन् मधुराण्यक्षराण्यपि ॥ २०८ ॥

“ मुग्धा पञ्जरहंसी चन्द्रं निर्वर्ण्य पुण्डरीकधिया ।
स्फुरितानि तानि तान्यप्यभिलाषबलात्कृता कुरुते ” ॥ २०९ ॥

अमन्दानन्दसन्दोहमनुभूयेति वाङ्मयम् ।
मृदु[1]वल्कलमालूय प्रतिलेखमथाकरोत् ॥ २१० ॥

कान्तिमत्यपि चिन्ताब्धेस्तरणोपायदर्शिनीम् ।
सखीव प्रियसंदिष्टां तस्मिन्नार्यामवाचयत् ॥ २११ ॥

“ यद्यभिलषसि द्विजवरमवैहि तं राजहंसि ! जलमध्ये ।
गतमेव चरणगोचरमचिरात् प्रतिमामुखेनापि ” ॥ २१२ ॥

तद्गुणस्मरणेनास्यामनङ्गज्वरकारिणी[2] ।
यदसौ नृपकन्यायामनार्यं कृतमार्यया ॥ २१३ ॥

इन्द्रसेनाख्यया सख्या कृत्वा [3]पुस्तस्मराकृतिम् ।
तत्सग्रहच्छलेनासावन्तःपुरमनीयत ॥ २१४ ॥

तत्राविदितनिर्वृत्तक्षत्रोचितकरग्रहः ।
रममाणः स तास्तिस्र उपयेमे प्रियासखीः ॥ २१५ ॥

आपन्नसत्त्वा सा देवी प्रच्छन्नं सुषुवे सुतम् ।
रात्रौ पितृवनं नीत्वा त्यक्तः स शबरस्त्रिया ॥ २१६ ॥

क्षुधार्तया पिशाच्यैष भक्ष्यमाणः स्वसूनुना ।
रुद्धो मे प्रातराशोऽस्त्वित्युभयोः कलहे सति ॥ २१७ ॥

रक्षिदर्शनसम्भ्रान्त्या रहस्यं विवृतं तया ।
अन्तःपुरान्निबध्यासौ वध्यभूमिमनीयत ॥ २१८ ॥

तस्मिन् बन्धनमेवास्याच्छिनन्मारणसम्भ्रमे ।
ततो निम्नत एवासौ निहत्य प्रययौ स्वयम् ॥ २१९ ॥

1. पल्लव क.
2. णा. ख.
3. गुप्त ख. ग.

बह्वामिषतया तस्मिन्नपहाय शिशुं ययौ ।
सपुत्रा च पिशाची सा विभाता च विभावरी ॥ २२० ॥

इयं तारावली तत्र प्रयान्ती शिशुमग्रहीत् ।
अस्याः पुत्र इवामुष्मिन् भावहेतुर्निशम्यताम् ॥ २२१ ॥

शौनकः शूद्रको भूत्वा कामपालोऽद्य वर्तते ।
बन्धुमत्या विनयवत्यभिन्ना कान्तिमत्यपि ॥ २२२ ॥

यज्ञदा वेदिमत्येव सोमदेवी च वर्तते ।
हंसावली शूरसेना सैवान्ते च सुलोचना ॥ २२३ ॥

धात्रेयिका नन्दिनिकेत्यनुरक्ता च शौनकम् ।
मध्ये रङ्गपताकासीदिन्द्रसेना च जायते ॥ २२४ ॥

या सा गोपवधूः पूर्वं शौनकेनाग्निसंस्कृता ।
आर्यदास्यपि सैवासीद् भूयस्तारावली च सा ॥ २२५ ॥

अस्यामेवार्यदासीत्वे जातः सोऽयं कुमारकः ।
शूद्रकादद्रिसाराख्यः पुत्रस्नेहस्तु तत्कृतः ॥ २२६ ॥

अर्थपाल इति व्यक्तं मन्नामैव भवत्वयम् ।
वर्धयित्री वसुमती तत्तस्यै दीयतामसौ ॥ २२७ ॥

इत्यादिष्टा धनेशेन प्रत्यानेतुमिहागता ।
इत्यर्पयित्वा हस्ते मे तत्रैवान्तरियाय सा ॥ २२८ ॥

मुदितवान् नृपतिः स निशम्य गा-
    मुदितवागमृतैः सह मन्त्रिभिः ।
अनयदूषितबुद्धिरिमां निशा-
    मनयदूढमदः सुतवार्तया ॥ २२९ ॥

इति दशभिरमीभिः प्रत्यहं वर्धमानैः
    शशिनमिव विशेषैः कान्तिमद्भिः कलानाम् ।
ललितगुणविशेषं वीक्षमाणः कुमारान्
    नृपतिरवजगाहे मध्यमानन्दसिन्धौ ॥ २३० ॥

॥ इत्यवन्तिसुन्दरीकथासारे चतुर्थः परिच्छेदः ॥

॥ अथ पञ्चमः परिच्छेदः ॥

अत्राश्रमे मृगैः सार्धं वर्धमानेषु सूनुषु ।
वामदेवमुपासीने नृपे च सचिवैः सह ॥ १ ॥

वाजिरत्नं गजेन्द्रं च प्रशस्ता बडवा अपि ।
आदायाभिगतो व्याघ्रदमनः समदृश्यत ॥ २ ॥

भद्रवाहनमश्वं च हेमकूटमपि द्विपम् ।
पश्यन्नुत्पत्तिमाश्चर्यामित्यूचे मुनिरेनयोः ॥ ३ ॥

आदिसर्गे पुरा स्रष्टुर्व्यशीर्यन्ताश्रुबिन्दवः ।
होमधूमस्पृशो नेत्रात् तत्राश्वा बडवा अपि ॥ ४ ॥

पुरुषश्च ततो जातः स सुराणामथाध्वरे ।
प्रनष्टां वाचमन्वेष्टुं जगाम जलवर्त्मना ॥ ५ ॥

मत्स्यापदेशात् तं देवा ददृशुर्जलचारिणम्[1] ।
सुरप्रार्थनया गत्वा यज्ञसाहाय्यकं व्यधात् ॥ ६ ॥

विश्वावसुमुखैर्दिव्यैः सेव्यमानः कदाचन ।
विलम्ब्यागमनं तेभ्यः स शुश्रावेन्द्रसेनया ॥ ७ ॥

अथेन्द्रपदमादित्सुस्तपस्यन्नप्सरस्त्रिया ।
शक्रप्रेषितया हित्वा तपो रेमे मनोज्ञया ॥ ८ ॥

तयोरन्योन्यशापेन मृग्युलूकत्वमीयुषोः ।
अनेकशतमश्वानामण्डात् पक्षत्रतामभूत् ॥ ९ ॥

शालिहोत्रो मुनिः पश्यन् देवसस्यविलोपिनः ।
शिष्यवत् परिगृह्याश्वान् पक्षच्छेदमथाकरोत् ॥ १० ॥

पित्रोः स्वरूपलाभादीनुपलभ्य बहून् वरान् ।
तुरगास्ते सुरेन्द्राणां बभूवुर्वाहनान्यमी ॥ ११ ॥

पक्षच्छेदकृतामर्षैर्भक्ष्यमाणमृषिं हयैः ।
दृष्ट्वाहसन्नप्सरसः क्रुद्धस्ताः शप्तवान् मुनिः ॥ १२ ॥

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1. यायिनम्, क.

बडवा भवतेत्येष प्रतिशप्तश्च वाजिणा ।
अश्वयोनौ पतिस्तासां भवानेव भवत्विति ॥ १३ ॥

ता एता बडवाः सोऽयं तुरगश्च मुनीश्वरः ।
राजवाहनवाहानां शापश्च प्रसवावधिः ॥ १४ ॥

ऐरावतसुतो हस्ती [1]त्वत्प्रसादाद् भुवं गतः ।
मालवेन्द्राहवादूर्ध्वं वनेऽस्मिन् विहरत्यसौ ॥ १५ ॥

इत्यादिश्य कथामेतां जगाम स्वाश्रमं मुनिः ।
नृपश्च परया प्रीत्या गजाश्वबलमग्रहीत् ॥ १६ ॥

ततः सर्वे यथाकालं कृतोपनयनादयः ।
अवर्धन्त मृगेन्द्राणां किशोरा इव दारकाः ॥ १७ ॥

तेभ्यः सर्वासु विद्यासु धनुर्वेदे कलासु च ।
विशिष्टः षोडशं वर्षं जगाहे राजवाहनः ॥ १८ ॥

आशाविजयकालोऽयं कुमारस्येति मन्त्रिणा ।
विज्ञापिते बलाद् राज्ञाप्यन्वज्ञायि[2] हराज्ञया ॥ १९ ॥

वामदेवः प्रयाणाय प्रणमन्तमनन्तरम् ।
उपहूयैवमेकान्ते राजवाहनमब्रवीत् ॥ २० ॥

कुमार! ज्ञातवेद्येषु त्वादृशेष्वनुशासनम् ।
श्रम एवापि तु स्नेहाद् वाच्यमेव हितं वचः ॥ २१ ॥

रुध्यतामिन्द्रियग्रामः परग्रामस्ततस्त्वया ।
जीयतामरिषड्वर्गः प्रथमं तदनु द्विषः ॥ २२ ॥

सन्ध्यादिभिर्गुणैः षड्भिः शक्तिसिद्ध्युदयादिभिः ।
साध्यं विधिवदारब्धैः स्वामित्वं विजिगीषुणा ॥ २३ ॥

विशुद्धामात्यमित्रेण श्रुतिशास्त्रानुरोधिना ।
अद्वितीयातपत्रेयं त्वत्पित्रा रक्षिता क्षितिः ॥ २४ ॥

1. यत्प्रभावाद्. ग. 2. पि. ग.

असकृत् परिभूतेन मानसारेण मानिना ।
हरप्रसादादद्यैषा विजित्य स्वसुते कृता ॥ २५ ॥

मानसारो वनं गन्तुं प्रवृत्तोऽपि निजे गृहे ।
वसत्यवन्तिसुन्दर्या दुहितुर्वरलिप्सया ॥ २६ ॥

दर्पसारः सुतः श्याले प्रचण्डे चण्डवर्मणि ।
कृत्वा राज्यं हरावासे गिरावद्य तपस्यति ॥ २७ ॥

आत्माधीनां विधेहि त्वं विजित्य वसुधामिमाम् ।
एतावतीयमायुष्मन्! विजेतव्या वसुन्धरा ॥ २८ ॥

सप्तद्वीपार्णवाकीर्णा सप्तगोत्राचलाकुला ।
नववर्षवृतेयं ते भविष्यति वशे क्षितिः ॥ २९ ॥

स्थितः सर्वहितायोर्व्यां विष्णोरंशस्त्वदात्मना ।
मासद्वयावधिर्नूनं भावी परिभवश्च ते ॥ ३० ॥

श्वः प्रशस्तमहश्चन्द्रे रेवतीयोगशालिनि ।
मुहूर्ते विजयायास्मात् सुहृद्भिः सह गम्यताम् ॥ ३१ ॥

इत्थं यद्यन्मुनिर्विद्वान् मेधाविनमबूबुधत् ।
अबुध्यततरां तत्तत् कुमारः किं बहूच्यते ॥ ३२ ॥

ततः कुमारः प्रारेभे कृतप्रास्थानिकक्रियः ।
वामदेवं नमस्कृत्य प्रस्थानाय परेऽहनि ॥ ३३ ॥

आर्द्रीभवन्तौ ध्यायन्तौ मङ्गलानि पदे पदे ।
प्रणतः पितरौ ताभ्यामसुच्यत कथञ्चन ॥ ३४ ॥

अनुज्ञाप्य गुरून् सर्वान् कृत्वा शबरदारकम् ।
सुहृदं सिंहदमनं गुरूणां परिरक्षणे ॥ ३५ ॥

अपहारमुखैर्मित्रैरमित्रजयकाङ्क्षिभिः ।
जैत्रेण सुमुहूर्तेन प्रतस्थे दिशमुत्तराम् ॥ ३६ ॥

तेषां दक्षिणतः कोऽपि ब्रह्मचारी द्विजोत्तमः ।
शरत्समृद्धिसम्बन्धं वसन्ततिलकं जगौ ॥ ३७ ॥

सप्तच्छदस्तबकचामरधूननोऽयं
जातो मरुद् घनसितं वियदातपत्रम् ।
हारप्रसादि सरिदम्बु सरोजलीलः
कालोऽयमुद्भवति नन्दितराजहंसः ॥ ३८ ॥

इत्यन्यानि च लब्ध्वा ते सुनिमित्तानि सर्वतः ।
वैखानसकुले निन्युर्दिनं नातिदवीयसि ॥ ३९ ॥

सुमतिप्रमुखास्तस्मिन्नमात्याः स्वसुतानपि ।
आत्माधिकारसम्बद्धैरुपदेशैरशिक्षयन् ॥ ४० ॥

कथमप्यनुगच्छन्तं निवर्त्य स्वजनं पुनः ।
शून्यं विन्ध्यवनोद्देशं जग्मुर्निर्झरिणीतटे ॥ ४१ ॥

तत्रैकस्मिन् समासीनं तरुमूलतले द्विजम् ।
व्रणकर्कशकायं ते ददृशुश्चीरवाससम् ॥ ४२ ॥

उपसृत्य समासीनैरभिनन्दितसत्क्रियैः ।
पृष्टस्तैरयमात्मानं व्याहर्तुमुपचक्रमे ॥ ४३ ॥

अनास्वादितवेदेषु व्याधपिण्डोपजीविषु ।
मातङ्ग इति तन्नामा जातो विप्रकुलेष्वहम् ॥ ४४ ॥

स कदाचिद् धनुष्पाणिर्वने वनचरैः सह ।
चरन् ब्राह्मणमायान्तं वर्षीयांसमलक्षयम् ॥ ४५ ॥

जरत्कर्पटलोमेन प्रतिषिद्धाः प्रसह्य माम् ।
जरापरवशे तास्मिन् प्रजह्रुस्ते जनङ्गमाः ॥ ४६ ॥

तेषां त्रिचतुरान् हत्वा दयया तममोचयम् ।
शेषा मां तिलशः कृत्वा जग्मुस्तेऽपि किरातकाः ॥ ४७ ॥

मृतोऽहं प्रेतभर्तारं दृष्टवान् विष्टरे स्थितम् ।
स मा नित्योग्र ! पश्य त्वं नरकानित्यभाषत ॥ ४८ ॥

चित्रगुप्तस्तदाज्ञप्तः पद्मादीन् नरकान् बहून् ।
अदीदृशद् दुष्कृतिभिर्भोक्तव्यान् मा विभागशः ॥ ४९ ॥

दृष्ट्वा विस्मयमानस्तैः स्मर्यमाणसुदुःसहैः ।
नित्योग्रेति कथं प्राह प्रभुरित्यहमब्रवम् ॥ ५० ॥

चित्रगुप्तस्तदाचख्यौ शबरेन्द्रस्य कस्यचित् ।
चौर्यलब्धः सुतः कश्चित् कोलाहलिक इत्यभूत् ॥ ५१ ॥

स मूर्खः पथिकान् निघ्नन् कदाचिद् विधवां स्त्रियम् ।
न्यरुणत् पुरुषं चैकं युवत्या च स्त्रिया सह ॥ ५२ ॥

हा दीर्घदर्शिन् ! हा पुत्र ! नित्योग्रेति मुहुर्मुहुः ।
आक्रन्दन्तीं पुलिन्दस्तां भद्रे ! कासीति सोऽब्रवीत् ॥ ५३ ॥

सोचे मन्त्री विदर्भाणां दीर्घदर्शीति मे पतिः ।
स नित्योग्रमहोग्रावित्यात्मजौ मय्यजीजनत् ॥ ५४ ॥

श्रुतं कार्तान्तिकाद् राज्ञा मत्पुत्रो राज्यभागिति ।
बाल एव स नित्योग्रो राज्ञा चौर्यापहारितः ॥ ५५ ॥

तद्भीत्या मातुलावासं कनीयानप्यनीयत ।
ततः कदाचिन्मे भर्ता रहसीदमुदाहरत् ॥ ५६ ॥

अद्येहाच्युतकस्याहं भागिनेयस्य नो गृहम् ।
निमित्तेन निशि प्राप्तः श्रुतवान् मन्दिरे गिरः ॥ ५७ ॥

राज्ञा जालंधरेणाहमाहूयाभिहितोऽधुना ।
मातुलस्य तवापत्यं राजा किल भविष्यति ॥ ५८ ॥

पिता चैनं प्रसह्यास्मान्न विवर्धयति दुर्मतिः ।
असंशयमसौ वध्यस्त्वया मत्प्रियकारिणा ॥ ५९ ॥

निशम्यैतन्नृपादिष्टं क्रियतामविलम्बितम् ।
इति स्वप्रियया प्रोक्ते क्रुद्धस्तामयमभ्यधात् ॥ ६० ॥

कर्तुं मातुलपुत्रेऽहं नैतत्साहसमुत्सहे ।
इत्यस्मिन्नन्तरे प्रीत्या तस्यात्मानमदीदृशम् ॥ ६१ ॥

इत्थं प्रोचे कथं गत्वा कृत्वा पुस्तशिरः करे ।
तच्छिरश्छद्मना छित्त्वा प्रत्यागच्छ नृपान्तिकम् ॥ ६२ ॥

तथेत्यच्युतकेनोक्ते निवृत्तोऽस्मीत्यनन्तरम् ।
स मयोक्तं ततः कृत्वा नृपायापि न्यवीविदत् ॥ ६३ ॥

विमनायितमालोक्य स्वदुर्नयधियेत्यसौ ।
पतिं मे नृपतिर्नक्तं विविक्ते हन्तुमाह्वयत् ॥ ६४ ॥

रात्रौ मा हन्तुमारब्धो राज्यलोभादसाविति ।
प्रख्याप्य राज्ञा पापायाः पतिर्मे विनिपातितः ॥ ६५ ॥

तस्मादच्युतको मामप्यनैषीत् पितुरन्तिकम् ।
तस्मादपि परिभ्रष्टा ततस्तस्करसम्भ्रमे ॥ ६६ ॥

ध्वस्तः किं तस्करैरित्थं भ्राम्यन्ती पुत्रचिन्तया ।
उद्भ्रमती मृतोऽसावित्यदर्शं तरुमूर्ध्नि तम् ॥ ६७ ॥

सोऽब्रवीदम्ब ! दस्युर्मां बलादादाय निर्गतः ।
कृष्णसर्पेण दष्टस्तद्भीत्यारूढोऽस्मि शाखिनम् ॥ ६८ ॥

इत्याकर्ण्य पुनर्जातं पुत्रमादाय तद्गृहम् ।
गत्वा दस्युहते ताते शोकार्णवमगाहिषि ॥ ६९ ॥

नष्टे ज्येष्ठे सुते पत्यौ हते पितरि मारिते ।
महोग्रमात्रमासीन्मे जीवितस्यावलम्बनम् ॥ ७० ॥

तरुणीभूतमथैनं परिणाय्यामुना पथि ।
स्नुषया च सहायान्ती भवद्भिर्भद्र ! विद्रुता ॥ ७१ ॥

इति श्रुत्वा स एवाहं नित्योग्रस्तनयस्तव ।
इत्युदञ्जलिराह्लादी पुलिन्दस्तामवन्दत ॥ ७२ ॥

ततो मातरमादाय भ्रात्रा च शबरैः सह ।
गत्वा जालन्धरं रात्रौ जघान पितृघातिनम् ॥ ७३ ॥

स्वजनैः सह मात्रा च तत्रानन्तरभूपतेः ।
महोग्रं मन्त्रिणं कृत्वा जगाम वनमेव सः ॥ ७४ ॥

महोग्रः स गतो भक्त्या हस्तिवक्त्रसलोकताम् ।
दीर्घदर्शी विदेहेषु प्रहाराख्योऽभवन्नृपः ॥ ७५ ॥

ततस्त्रिस्रोतसः शापान्मानुष्यकमुपेयुषा ।
गणेशेन सह प्राप्तो महोग्रश्च मनुष्यताम् ॥ ७६ ॥

अपहारोपहाराख्यौ प्रहारस्य सुतौ च तौ ।
योऽसावच्युतकः सोऽभूद्धनमित्राख्यया वणिक् ॥ ७७ ॥

उत्पन्नः सोऽपि नित्योग्रः कर्मवासनया पुनः ।
चण्डकृष्ण इति व्याधस्तं जघान रिपुञ्जयः ॥ ७८ ॥

नरकान् विविधाकारानुभूय सहस्रशः ।
जातो विप्रकुलेषु त्वं प्राप्तश्च गतिमुत्तमाम् ॥ ७९ ॥

ब्राह्मणस्य कृते प्राणैस्त्वं चेन्नैवममोक्ष्यथाः ।
पुरेव निरयान् भूयोऽप्यविषह्यानभोक्ष्यथाः ॥ ८० ॥

लौकिकानां हिताय त्वं प्रविश स्वं कलेबरम् ।
इत्युक्तमात्रे मत्क्षेत्रे तत्रैवोन्मीलितं मया ॥ ८१ ॥

बन्धुभिः स्वगृहं नीत्वा विहितव्रणरोपणः ।
स्वस्तिमान् ब्राह्मणात्तस्मादश्रौषं च श्रुतिस्मृतीः ॥ ८२ ॥

अमानुषत्वकामं मां साक्षाद्भूयायुगेक्षणः ।
अब्रवीत् सोमशापात्त्वं क्लान्तो वत्स ! कपिञ्जल ॥ ८३ ॥

तदद्य नमुचेर्लोकं लभस्व बिलवर्त्मना ।
विन्ध्यपार्श्वगतस्तस्मिन् सहायं च तवाप्स्यसि ॥ ८४ ॥

इत्याकर्ण्य कुमारास्ते तस्मिन् विस्मितमानसाः ।
अवसन् दिवसान् कांश्चित् प्रीत्या तदनुरोधतः ॥ ८५ ॥

ततो मातङ्गकः सुप्तान् मुक्त्वा भक्तानुकम्पिनम् ।
राजवाहनमादाय प्रविवेश रसातलम् ॥ ८६ ॥

बिलकल्पोपदिष्टेन प्रविष्टौ यन्त्रवर्त्मना ।
रम्यं पुरमलोकेतां ताम्रप्राकारगोपुरम् ॥ ८७ ॥

स्नात्वा सरस्युपस्पृश्य प्रविश्य नगराङ्गणे ।
जातवेदसमुत्पाद्य स्थापितैः समिदादिभिः ॥ ८८ ॥

होमं मातङ्गकः कृत्वा रक्षायां राजवाहनम् ।
कल्पोक्तेन विधानेन प्रावर्तत निरर्गलः ॥ ८९ ॥

न शक्ष्यन्ति न सन्देहः प्रत्यूहा राजवाहने ।
इदं तु चित्रं तत्रापि प्रवृत्ता विहता अपि ॥ ९० ॥

हुते शरीरे केयूरी कृपाणी मकुटी क्षणात् ।
बभूव स्यन्दनीभूते निषण्णः कृष्णवर्त्मनि ॥ ९१ ॥

प्रभाप्रवाहे मज्जन्ती स्वलावण्याम्बुवर्षिणी ।
रमणीयतरा काचित् तरुणी प्रत्यदृश्यत ॥ ९२ ॥

सा तमग्निरथं हृष्टा निरीक्ष्य स्निग्धया दृशा ।
स्वामिन्ननुगृहीतास्मीत्याचख्यौ राजवाहनम् ॥ ९३ ॥

तावन्तःपुरमानीय स्वर्गस्पर्धिसमृद्धिमत् ।
सम्भाव्य स्निग्धया वाचा दिव्ययोषिदभाषत ॥ ९४ ॥

मन्दाकिनीति नामास्मिन्नुत्पन्ना नमुचेरहम् ।
मृते पितरि पुत्रीव नरकेणास्मि वर्धिता ॥ ९५ ॥

कन्या यज्ञवतीत्यन्या तस्यासुरपतेरभूत् ।
आवयोरपराप्यासीत् परं मित्रं तिलोत्तमा ॥ ९६ ॥

ततो यज्ञवती जातु व्यञ्जितस्मरसंज्वरा ।
किमप्युदमनायिष्ट स्नेहादस्मभ्यमभ्यधात् ॥ ९७ ॥

धर्मदेव इति ख्यातः पुरासीत् पुरुषोत्तमात् ।
तत्पत्नीपदधन्यं मे जीवनं पूर्वजन्मनि ॥ ९८ ॥

प्रिये गुरुनियोगेन प्रोषिते बदरीवने ।
दवदग्धा तदेवाद्य स्मराम्यस्मिन् भवान्तरे ॥ ९९ ॥

इत्युन्मनासि तन्वङ्ग्यां कदाचित्तरसमाकृतिम् ।
कुमारं कञ्चिदाहूय व्याजहार तिलोत्तमा ॥ १०० ॥

जाम्बवत्यामसौ जातः साम्ब इत्यम्बुजेक्षणात् ।
मनोरथानां भूमिस्ते मुनिरक्षार्थमागतः ॥ १०१ ॥

चिरदृष्टं वनं दृष्ट्वा प्रिये यज्ञवतीत्यसौ ।
तव स्मृत्वा मुहुर्मूर्च्छां गच्छन्नीतस्तवान्तिकम् ॥ १०२ ॥

इत्युक्त्वा क्षणनिष्पन्दं मन्देतरमनोरथम् ।
आनन्दाग्रमिवारूढं तद् द्वन्द्वं समजीगमत् ॥ १०३ ॥

गणरात्रात्यये दैत्यैः श्रुत्वा यज्ञवतीं हृताम् ।
साम्बः प्राग्ज्योतिषं जेतुं प्रवृत्तः क्रुद्धया धिया ॥ १०४ ॥

नारदस्य गिरा गत्वा द्वारकां गुरुभिः सह ।
जित्वा दैत्यपतौ स्वर्गं जेतुं यातेऽहरत् प्रियाम् ॥ १०५ ॥

अमर्षज्वलिते भौमे युधि स्मर्तव्यतां गते ।
स्नुषासखीति नीताहं पुरेऽस्मिन्नसुरद्विषा ॥ १०६ ॥

महाश्वेतादयः सख्यो गन्धर्वतनया अपि ।
ममासन् सा त्वहं जातु प्रणन्तुं पङ्कजेक्षणम् ॥ १०७ ॥

प्रयान्ती तरुणं कञ्चित् पतन्तं मकरालये ।
दृष्ट्वा दिष्टबलाद् भावं तस्मिन्नकरवं पुरा ॥ १०८ ॥

अश्वरूपं तमालोक्य व्यथमाना रथाङ्गिणा ।
आदिष्टा स्पष्टमेवायं भर्ता ते भवितेत्यहम् ॥ १०९ ॥

कान्तेन सह यान्तीं मामेकदा शोकविह्वलाम् ।
आह्लादयन्महाश्वेता निजवृत्तान्तविस्तरैः ॥ ११० ॥

तयोक्तः स युवा सर्वं निवेदयितुमात्मनः ।
चरितं कथयांचक्रे ततः कादम्बरीकथाम् ॥ १११ ॥

अस्मिन् विन्ध्यवने वृद्धशाल्मलिद्रुमवर्तिनोः ।
उत्पन्नः शुकदम्पत्योरेक एवास्मि शावकः ॥ ११२ ॥

[1]बाल्ये मृता सवित्री मे मत्पोषणपरायणे ।
किरातप्रहते ताते परासावपतं द्रुमात् ॥ ११३ ॥

1. समास्थिता क.

नीत्वा मुनिकुमारेण स्वाश्रमं विश्रमीकृतम् ।
जाबालिर्मुनिरालोक्य स्मित्वा मामभ्यभाषत ॥ ११४ ॥

अवन्तिष्वभवद् भूपस्तारापीड इति श्रुतः ।
पुत्रः क्षत्रकुलापीडश्चन्द्रापीडस्ततोऽभवत् ॥ ११५ ॥

मन्त्रिणः शुकनासस्य वैशम्पायन इत्यभूत् ।
तौ बहिर्नगरं गत्वा विद्यापारमपश्यताम् ॥ ११६ ॥

विद्यान्ते षोडशे वर्षे चन्द्रापीडं नराधिपः ।
आनीयेन्द्रायुधं दत्त्वा यौवराज्येऽभ्यषेचयत् ॥ ११७ ॥

दिग्जयाय ततो गत्वा हिमवत्पार्श्ववर्तिनि ।
सवैशम्पायने सैन्ये किन्नरद्वयमन्वगात् ॥ ११८ ॥

इन्द्रायुधजवाद् दूरं गत्वाच्छोदसरस्तटे ।
गीतानुसारी गत्वासावद्राक्षीद्दिव्ययोषितम् ॥ ११९ ॥

तयोपचरितः सर्वं व्यावर्ण्य चरितं निजम् ।
तद्वृत्तान्तमथापृच्छन्निश्वस्याभिदधे च सा ॥ १२० ॥

महाश्वेतेति नाम्नाहं गन्धर्वाधिपतेः सुता ।
सा त्वहं पुण्डरीकाह्वे भाववत्यभवं द्विजे ॥ १२१ ॥

चन्द्रोदये सुदुर्वारं स्मरसागरमुद्वहन् ।
जहौ प्राणान् घृणाहीना विलपामि[1] स्म केवलम् ॥ १२२ ॥

पुरुषस्तं जहारैकश्चन्द्रमण्डलनिर्गतः ।
वत्से ! मनोरथप्राप्तिर्भवितेत्यभिधाय माम् ॥ १२३ ॥

कपिञ्जलः सखा तस्य द्रुतमेव तमन्वयात् ।
अहं पुनरिहैवास इत्याम्नायत सा भृशम् ॥ १२४ ॥

तामाश्वास्य तया सार्धं गत्वा गन्धर्वकन्यकाम् ।
कादम्बरीं ददर्शाथ प्रेमव्यक्तिरभूत्तयोः ॥ १२५ ॥

1. विललापास्मि. क.

परेद्युः शिबिरं गत्वा सत्वरं पितुराज्ञया ।
ताम्बूलदायिकां दत्त्वा कादम्बर्यै गृहं ययौ ॥ १२६ ॥

ततः कदाचिदापेदे कादम्बर्याः समीपतः ।
पत्रलेखाथ सैकान्ते तद्वृत्तान्तमवर्णयत् ॥ १२७ ॥

अभूतपूर्वामन्यत्र प्रेयस्याः स्मरविक्रियाम् ।
आकर्ण्य तां स्मरन् कान्तां मुहुर्मोहमगादसौ ॥ १२८ ॥

कटकक्षोभकर्तारं श्रुत्वा हेमजटेश्वरम् ।
कुमारे[1] गन्तुमारब्धे पपात द्युपथाद् रथः ॥ १२९ ॥

श्रुत्वा चित्ररथप्रेष्यात् कादम्बर्याः स्वयंवरम् ।
तदेव रथमारुह्य प्रहृष्टैर्गुरुभिः सह ॥ १३० ॥

स्कन्धावारं ततो गत्वा चन्द्रापीडः ससैनिकः ।
सवैशम्पायनस्तूर्णं गन्धर्वनगरं ययौ ॥ १३१ ॥

ततस्तस्योरसि स्नेहात् परिहृत्य सुरासुरान् ।
चक्रे चैत्ररथी तत्र श्लाघ्यां सन्तानजस्रजम् ॥ १३२ ॥

स्वयंवरकृते युद्धे श्रुत्वा मन्त्रिसुतं हतम् ।
बद्धरागा महाश्वेता चुक्रोश भृशदुःखिता ॥ १३३ ॥

अपापामसतीबुध्या शशाप कुपितः पिता ।
चण्डालयोनिं गच्छेति सद्यः सा त्वपतन्मृता ॥ १३४ ॥

स वैशम्पायनस्तस्या दर्शनात् पूर्वजन्मनः ।
स्मरन्निवृत्तः समरात्तां निशम्याजहादसून् ॥ १३५ ॥

चन्द्रापीडेन देव्या च कादम्बर्या तथापरैः ।
प्रायोपवेशमारब्धं वारयन्नारदोऽब्रवीत् ॥ १३६ ॥

श्रूयतां पुण्डरीकोऽसौ ध्वस्तः कुसुमधन्वना ।
रूपाभिमानी मात्सर्यान्महाश्वेतानिमित्ततः ॥ १३७ ॥

1. 'ह'. ग.

जहार चन्द्रस्तत्कायं सखायं च कपिञ्जलम् ।
मर्त्यो भवेति शप्तारं शशापेन्दुरपि क्रुधा ॥ १३८ ॥

दुर्गेषु प्रभ्रमेत्युक्तश्चन्द्रापीडात्मना स्थितम् ।
कपिञ्जलस्तमेवास्मिन्नश्वो भूत्वानुवर्तते ॥ १३९ ॥

वैशम्पायन इत्यस्मिन् भूत्वा चित्तभुवैव सः ।
पुण्डरीको हतः शप्ता वृथा चेयं तपस्विनी ॥ १४० ॥

तद्भवन्तः प्रतीक्षन्तां कञ्चित्कालमिति ब्रुवन् ।
तिरोऽभून्नारदस्तेऽमी शोकव्याकुलमासते ॥ १४१ ॥

स वैशम्पायनः पश्चात् तिरश्चीं जातिमाश्रितः ।
महाश्वेतापि मातङ्गीं प्राप्ता जातिमनुत्तमाम् ॥ १४२ ॥

इत्युक्त्वा स्मृतजातिं मां निनीषुः शिष्यमभ्यधात् ।
सोऽयं चण्डालकन्यायै दीयतामभिधीयताम् ॥ १४३ ॥

स्मरायं ते महाश्वेते! मनोरथशतार्थितः ।
सोऽयं मालवराजाय शूद्रकाय निवेद्यताम् ॥ १४४ ॥

तत्राभीष्टिर्भवित्री वां स राजा नन्दिकेश्वरः ।
भवानीशापतो जातः स्त्रीभिश्चतसृभिः सह ॥ १४५ ॥

जिगीषाग्राहमुत्सृज्य त्रिवर्गेष्वपराङ्मुखः ।
स चन्द्रापीडचरितश्रवणेन भविष्यति ॥ १४६ ॥

इत्युक्ते तेन तां नीतस्तया चापि नृपान्तिकम् ।
तत्राकथयमात्मीयां कथां तदनुयोगतः ॥ १४७ ॥

ततः शशिकरानीतं स्वशरीरमशिश्रयम् ।
महाश्वेताशरीरं च रक्षितं सोमरश्मिभिः ॥ १४८ ॥

अवतारितमारूढा तं देहमपहाय सा ।
तावावां मुक्तसंक्लेशौ त्वामेव द्रष्टुमागतौ ॥ १४९ ॥

इत्याकर्ण्य गते तूर्णं तस्मिन् द्वन्द्वेऽभिवन्दितुम् ।
मुकुन्दचरणद्वन्द्वं प्राप्तां मामित्युवाच सः ॥ १५० ॥

वत्से ! मा भूद् विषादस्ते सम्पन्नस्ते मनोरथः ।
दिव्यरूपं पुरेव त्वं भर्तारमनुवर्तसे ॥ १५१ ॥

साम्बो मम सुतः क्रीडन् जरितारिमृषिं पुरा ।
हंसाकृत्या सरस्तोये क्रीडन्तं बिसतन्तुना ॥ १५२ ॥

शप्तो निगलयित्वासौ मुनिना जननान्तरे ।
निगलस्पर्शि मद्वत्ते चरणद्वन्द्वमस्त्विति ॥ १५३ ॥

स राजवाहनो नाम भूत्वा दैत्यविपत्तये ।
भर्तारं तव दुःखार्तं मर्त्यत्वान्मोचयिष्यति ॥ १५४ ॥

बहूनां जन्मनामन्ते तत्सहायः स ते पतिः ।
अग्निवर्णरथप्राप्त्या भवेदग्निरथाह्वयः ॥ १५५ ॥

अवन्तिसुन्दरीत्यास्ते यज्ञवत्यपि तत्प्रिया ।
ललामश्रीरिव स्त्रीणामवन्तिनृपतेः सुता ॥ १५६ ॥

अयं चूडामणिस्तस्मै कुमाराय प्रदीयताम् ।
नैव स्युर्मानुषा दोषा यस्मिन् मौलिगते नृणाम् ॥ १५७ ॥

इत्युक्ता हरिणा साहं प्रत्यागत्य पुरीमिमाम् ।
उत्तारिता वसन्तीह त्वयैवमनुगृह्णता ॥ १५८ ॥

इत्युक्त्वा तं मणिशफरुकाद् रत्नमुद्धृत्य धाम्ना
न्यक्कुर्वाणं द्युमणिमकरोन्मण्डनं तच्छिखण्डे ।
यत्रामुक्ते नरकभिदुरः कौस्तुभस्येव भासा
दीप्त्येवेन्दोः शिर इव हरस्याङ्गमस्याबभासे ॥ १५९ ॥

हृदयमेत्य सविभ्र[1]महाविलं-
[2]भितसखिस्मरणाख्यमहाविलम् ।
[3]गतमियेष रिपूत्तमहाबिल-
म्बितमयं च विहाय महाबिलम् (?) ॥ १६० ॥

1. भ्रहमा. क 2. जि. क. 3. न. क.

अथापृच्छ्य प्रीत्या परवति गते तत्र मिथुने
पृथग्भूय प्रायादुदधिसदृशो दैत्यविवरात् ।
कुमारः प्रीतात्मा जगति जनितानन्दमुदयी
चरन् मित्रान्वेषी दिशमिव शशी मालवपुरीम् ॥ १६१ ॥

॥ इत्यवन्तिसुन्दरीकथासारे पञ्चमः परिच्छेदः ॥

॥ अथ षष्ठः परिच्छेदः ॥

अथासौ पथि गच्छन्तं पुरुषं नगराद् बहिः ।
अद्राक्षीत् संनिकृष्यासौ मित्रं पुष्पोद्भवोऽभवत् ॥ १ ॥

न जहर्ष तथोदन्वानिन्दौ तद्दर्शने यथा ।
कुमारः परिरभ्यैनं पप्रच्छ सुहृदां गतिम् ॥ २ ॥

ततो बद्धाञ्जलिः सर्वानुक्त्वा कुशलिनः सखीन् ।
स कथामित्थमारेभे विविक्ते वक्तुमात्मनः ॥ ३ ॥

देव ! त्वय्यनिमित्तेन प्रलीने दीनमानसाः ।
मत्वा बिलगतं कृत्वा तद्द्वारे देवरक्षितम् ॥ ४ ॥

यथाप्रवे[1]शं निर्याणं नैव स्याद् बिलवासिनाम् ।
इत्यालोच्य वयं सर्वे प्राद्रवाम दिशो दश ॥ ५ ॥

संवत्सरान्ते चम्पायां सङ्गमः समयश्च नः ।
सोऽप्यहं विन्ध्यशैलस्य पश्चिमं भागमभ्यगाम् ॥ ६ ॥

तत्रैकं पुरुषं वप्रात् पतन्तं पश्यतो मम ।
आसीन्मनसि निर्वेदाद् भाव्यं प्राणमुचामुना ॥ ७ ॥

शक्यं गगन एवैनं गृहीत्वा परिरक्षितुम् ।
शोकहेतुं ततो हर्तुं यावत्सामर्थ्यमुत्सहे ॥ ८ ॥

इत्याकलय्य सद्यस्तं दोर्भ्यामालिङ्ग्य धारयन् ।
तालवृन्तानिलाम्भोभिर्जातप्राणमभाणिषम् ॥ ९ ॥

1. दे. क.

भद्र ! कस्तव निर्वेदो यः प्राणव्ययकारणम् ।
इत्युक्तः स तु सस्नेहं मामालोक्येदमभ्यधात् ॥ १० ॥

कृतं तात ! न साध्वेतद् दग्धदेहस्य रक्षणम् ।
मयापि श्रुतिशास्त्रादौ[1] कियानपि कृतः श्रमः ॥ ११ ॥

किं तेनाग्जहारैकं दयिताविरहज्वरः ।
तदहो ! बलवानेष स्नेहः किं न करोत्यसौ ॥ १२ ॥

तथा हीन्दुमतीहेतोरजं प्राणैर्व्ययूयुजत् ।
प्रमद्वरायै रुरुणाप्यायुषोऽर्धमदाप्यत ॥ १३ ॥

इत्थं सर्वाभिभाविन्या स्नेहशृङ्खलयानया ।
कृशीकृताः कियन्तो वै महान्तो मयि का कथा ॥ १४ ॥

कोऽस्य दुश्चरितं वक्तुं शक्तः कल्पशतैरपि ।
हस्तग्राह्याण्यसत्यस्मिन् प्रायो मुक्तिफलान्यपि ॥ १५ ॥

इत्युद्वेगवचः श्रुत्वा महतीयमहो ! व्यथा ।
कस्य हेतोरपि त्वस्मिन् प्रतीतिः पितरीव मे ॥ १६ ॥

मय्येवं चिन्तयत्येका जरती पुर एव नौ ।
क्रोशन्ती चरणाभ्याशं गत्वा सत्वरमब्रवीत् ॥ १७ ॥

परित्रायध्वमत्रैषा तरुणी बहुविह्वला ।
सुखोचिता चितारूढेत्याकर्ण्याभ्यपताव ताम् ॥ १८ ॥

तथावस्थां चिताकूटादाहृत्य शिशिरे क्वचित् ।
चिरं निरूप्य सैवेयं सुव्रतेत्यब्रवीत् स ताम् ॥ १९ ॥

अथोत्तस्थौ तयोस्तस्मिन्नतर्क्यस्तदवस्थयोः ।
विरहानलमुद्वेलः प्रसह्य प्रीतिसागरः ॥ २० ॥

स संभ्रमान्ते सन्तापे शान्ते मामित्यभाषत ।
भद्र ! भद्रः प्रयासस्ते फलितः श्रूयतां कथा ॥ २१ ॥

1. णाम् ख. ग.

[1]पद्मोद्भवस्य नामाहं पुत्रो भूत्वा वणिक्पतेः ।
समुद्रयायी नष्टायां नावि द्वीपान्तरं गतः ॥ २२ ॥

तत्रैनामुपलभ्यान्यजन्मनि प्रियया[2]मुया ।
रममाणश्चिरायास्या वसामि स्म पितुर्गृहे ॥ २३ ॥

श्रुत्वा पुष्पपुरीवार्तां तत्रागन्तोः कुतश्चन ।
उदारां नावमारुह्य प्रायां बन्धुदिदृक्षया ॥ २४ ॥

घोरमारुतभग्नायां मग्नायां नावि नाविकैः ।
दुर्दिनाश्रितदिग्भागैर्म(गे म?)ग्नं मग्नोऽस्मि चार्णवे ॥ २५ ॥

अनया च सहापन्नसत्त्वया मातरं त्विमाम् ।
तं पोतलवमालम्ब्य प्लवमानामलक्षयम् ॥ २६ ॥

अमूभ्यां लहरीवेगाद् दूरीभूतान्तरेऽचिरात् ।
आलिलम्बिषमाणे मय्यतीतं दृष्टिगोचरम् ॥ २७ ॥

कं न निःस्नेहयत्याशा यतोऽहं तदवस्थया ।
वियुक्तोऽप्यनया देहं नाजहां जीवनाशया ॥ २८ ॥

मया तु प्लवमानेन मत्स्यपृष्ठाधिरोहिणा ।
दैवाद् द्वीपान्तरं गत्वा तस्मिन्नेकाकिनोषितम्[3] ॥ २९ ॥

अनीये नाविकेन स्वं पोतमारोप्य केनचित् ।
बालिद्वीपं ततः सर्वामुर्वीमन्विष्टवानिमाम् ॥ ३० ॥

शरदः षोडशान्विष्य ग्रामं ग्रामं वनं वनम् ।
पुरं पुरं च नैराश्याद् भृगौ देहमपातयम् ॥ ३१ ॥

रक्षितोऽस्मि त्वया सेयं दृष्टा गर्भस्य का कथा ।
इत्याकुलोऽहमित्युक्ते जगाद जरती च सा ॥ ३२ ॥

वत्स! मद्दुहितेयं त्वद्विरहेण जहात्यसून् ।
कथमप्यर्णवोत्तीर्णा प्रासूत तनयं वने ॥ ३३ ॥

1. भद्रो ख. ग. 2. न. क. 3. ते. ख.

[1]वन्यसत्वभिया बालमालम्ब्याग्निं विचिन्वती ।
महिषाभिहता मोहं गताहं बोधिता चिरात् ॥ ३४ ॥

दृष्ट्वा द्विजवरं कञ्चिन्न बालं व्याकुलीकृता ।
आनीये तेन यत्रासावास प्रसवविह्वला ॥ ३५ ॥

दुःखार्ता तदवस्थां मामालोक्य व्यथिता भृशम् ।
अदृष्ट्वा च सुतं मत्तः प्राङ्मर्तुमियमुद्यता ॥ ३६ ॥

संस्तभ्यैनां मुनिर्वाग्भिः कल्यां कृत्वौषधैश्च माम् ।
स जगाम चिरं स्थित्वा विद्यार्थी रुचितां दिशम् ॥ ३७ ॥

मुनेरनुव्याहरणात् पुरावां हंसरूपयोः ।
विरहः षोडशाब्दानां विगमे च समागमः ॥ ३८ ॥

चक्रवर्तिसखः सूनुर्भावीति [2]त्वदुदीरितम् ।
स्मारयन्त्या मया चैषा शरदः षोडशात्ययात् ॥ ३९ ॥

साद्य त्वद्दर्शनालाभान्निराशा विवशा वने ।
चितारूढा वराकीति ब्रुवत्येव रुरोद सा ॥ ४० ॥

अथाकथयमित्थं वां पुत्रवार्ता निशम्यताम् ।
स तस्मिन् महिषं हत्वा कुमारः करिणा हृतः ॥ ४१ ॥

सिंहभीत्या द्विपोत्क्षिप्तः कपिनोत्पीड्य पातितः ।
येन व्यवहरत्येषा[3] जनस्तत्पुष्पभाजने ॥ ४२ ॥

स तं गृहीत्वा जीवन्तं निस्संज्ञेयमिति क्षणात् ।
अदृष्ट्वा जननीं निन्ये वामदेवाश्रमं मुनिः ॥ ४३ ॥

वसुमत्या सहामात्यैर्वसतः पितुराश्रमे ।
सकाशं राजहंसस्याप्यनायि स ततोऽमुना ॥ ४४ ॥

वर्धितस्तत्र भूभर्त्रा सुमत्यादिसुतैः सह ।
दिग्जयायाद्य गच्छन्तं राजवाहनमन्वयाम् ॥ ४५ ॥

1. पक्ष. ख. वृक्षे ग. 2. त. क. 3. ष. ख. ग.

तस्मिन् बिलगते देवे तमन्विष्य भ्रमन् वने ।
पित्रोर्वां पादयोर्वर्ते पुत्रः पुष्पोद्भवोऽप्यसौ ॥ ४६ ॥

इत्युदीर्य ततः पित्रोर्मज्जन् हर्षाश्रुनिर्झरे ।
तदानन्दमयं ताभ्यां सहानैषं दिनं वने ॥ ४७ ॥

अर्थसाध्यां तयोर्वृत्तिं मत्वार्थोपायचिन्तया ।
श्रीमण्डलमथालिख्य हुत्वाग्निं विजने वने ॥ ४८ ॥

प्ररोहप्रतिमाप्राणिक्षितिगन्धशिलादिभिः ।
आशङ्कितनिधौ देशे विविधैर्निधिलक्षणैः ॥ ४९ ॥

साधनैर्वर्तिकाभिश्च प्रत्यूहशमनैर्जपैः ।
यथाविध्यहमारभ्य प्रकृष्टं वसु दृष्टवान् ॥ ५० ॥

तावद्दस्युहते सार्थे साहाय्यं कुर्वतो मम ।
सार्थवाहेन तत्रासीत् सख्यं सवयसा सह ॥ ५१ ॥

भग्ने दस्युगणे [1]भस्त्रास्वारोप्य प्रचुरं धनम् ।
सार्थेन सह संप्राप्ता विशालां नगरीं वयम् ॥ ५२ ॥

सार्थवाहगृहं प्राप्तेष्वस्मासु सुहृदः पिता ।
प्रागेव श्रुतवृत्तान्तः पुत्रवन्मामपूजयत् ॥ ५३ ॥

अस्मत्पितृप्रणामाय स्वसुतां बालचन्द्रिकाम् ।
आजुहाव ततः कृत्स्नं ज्योत्स्नामयमभूद् गृहम् ॥ ५४ ॥

लावण्याम्बुमयी गात्रे कालकूटमयी दृशोः ।
लीलामयी पदन्यासे सा कन्या समदृश्यत ॥ ५५ ॥

तत्रस्थानां च सोत्प्राशं निपेतुर्बहुशो दृशः ।
तस्यां मयि च सारूप्यात् कुसुमेषोरिवेषवः ॥ ५६ ॥

तस्यां गतायामेकान्ते सार्थवाहः स मे सखा ।
अवोचन्मां तु विज्ञाय त्वदन्वेषणतत्परम् ॥ ५७ ॥

1. भस्त्रीष्वा क.

श्रूयतां गुहचामुण्डीचण्डीवाग्देवतात्मसु ।
अधीती वञ्जुलाद्येषु शकुनेषु चतुर्ष्वहम् ॥ ५८ ॥

मन्त्रवद्भिरुपक्रान्तैरेभिर्भाव्यार्थशंसिभिः ।
राजवाहनमन्वेष्टुं परीक्ष्य प्रयतावहे ॥ ५९ ॥

इति श्रुत्वा परीक्ष्यैतदुपश्रुत्याद्यनुक्रमात् ।
तदानुगुण्यसन्तुष्टः स्थितोऽहं सुहृदा सह ॥ ६० ॥

स्मरज्वरविनोदाय क्रीडानलिनकं गतः ।
अदूरे गिरमश्रौषं हा! हतास्मीत्यनन्तरम् ॥ ६१ ॥

त्वरितोपसृतः कान्तामद्राक्षं बालचन्द्रिकाम् ।
आक्षिपन् पाशमप्राक्षं किमित्युद्बन्धनोन्मुखीम् ॥ ६२ ॥

प्रत्यभिज्ञाय मां बाला निगृह्याभिदधेऽत्रपा ।
दयित! श्रूयतामस्य व्यवसायस्य कारणम् ॥ ६३ ॥

इहाम्बुविहृतिव्याजान्महासेनसुता हृता ।
ततः प्रभृति कन्याभिर्जलक्रीडा न लभ्यते ॥ ६४ ॥

सख्यास्त्ववन्तिसुन्दर्याः क्रीडादर्शनदोहलम् ।
राज्ञे विज्ञापयिष्यन्ती स्वयमेवाहमभ्ययाम् ॥ ६५ ॥

चण्डवर्मानुजेनाहं दृष्टा दारुणवर्मणा ।
तस्याप्रियभिया तस्मै पितृभ्यां चास्मि दित्सिता ॥ ६६ ॥

तदहं मृत्यवे दातुमात्मानमियमारभे ।
इत्थं भूयोऽपि तत् कर्तुं प्रवृत्तामित्यभाणिषम् ॥ ६७ ॥

प्रिये ! मैवं दुरात्मासावुपायेन निहन्यताम् ।
त्वदन्तरङ्गभूना ते ब्रवीतु पितरौ सखी ॥ ६८ ॥

व्यक्तं देवतयाविष्टा कयाचिद् बालचन्द्रिका ।
सा किलातुल्यजातीयं हन्यादस्याः करस्पृशम् ॥ ६९ ॥

इत्यनेनैव मूढात्मा न चेदेष विरंस्यति ।
सैव ब्रवीतु कन्येयं नेया तद्गृहमन्यथा ॥ ७० ॥

तस्मिन् देवतया ध्वस्ते स्वजनो विक्रियेत वा ।
तथेति च ततः पित्रा नीतायां त्वयि तद्गृहम् ॥ ७१ ॥

स्त्रीभूत्वैनं दुरात्मानं हनिष्यामि रहस्यहम् ।
इत्यभ्युपगमय्यैनां सख्या च समगंस्यहम् ॥ ७२ ॥

सा मयोक्तं तथा चक्रे मदनार्तः स दुर्मतिः ।
अन्वबध्नात् प्रियां पित्रा नीता तद्गृहमेव सा ॥ ७३ ॥

तत्सखी नाम भूत्वाहं नारीनैपथ्यकर्मणा ।
अभ्यन्तरं प्रविश्यैनं मर्माघातैरमारयम् ॥ ७४ ॥

स दैवतहतः पापः कन्यादूषक इत्यलम् ।
ख्याते जगति सौहार्दात् कन्यां मह्यमदात् पिता ॥ ७५ ॥

इत्यानुषङ्गिकं प्राप्य त्वदन्वेषणकारणम् ।
उद्यतस्यास्य लब्धं मे देवदर्शनदौहृदम् ॥ ७६ ॥

इत्थं निशम्य दिष्ट्येमौ दृष्टौ नः पितराविति ।
कुमारे कथयत्येनं परीयुर्गुरवश्च ते ॥ ७७ ॥

यथार्हमभिवन्द्याथ श्वशुरौ पितरावपि ।
कुमारः सह तैः प्रीतः स्यन्दनेनाविशत् पुरीम् ॥ ७८ ॥

स तां सतां जन्मभूमिं सम्पदां सम्पदास्पदम् ।
जगामोज्जयिनीमुर्व्या ललामश्रियमुज्ज्वलाम् ॥ ७९ ॥

तत्रोपरचितं रम्यं रत्नोद्भवगृहं गतः ।
पुरुषान् सुहृदोऽन्वेष्टुं विससर्ज नृपात्मजः ॥ ८० ॥

ततः कदाचिदाचख्यौ बालचन्द्रिकया सह ।
पुष्पोद्भवस्ते दासीयं संदिष्टा राजकन्यया ॥ ८१ ॥

ममास्मिन्ना[1]दरारब्धे भाविन्युदकदा[2]निके ।
उत्सवे तव सान्निध्यं भर्त्रा सह भवत्विति ॥ ८२ ॥

1. रवा ख. ग. 2. दानके. ख.

तदनुज्ञाय रम्या सा राजपुत्रीति मे श्रुतिः ।
किं तथेति ब्रुवाणं सा भणति स्म नृपात्मजम् ॥ ८३ ॥

ततोऽपि रमणीया सा न दृष्टा सृष्टिरीदृशी ।
ततस्तामादिशद् भर्ता तद्रूपालेख्यकर्मणि ॥ ८४ ॥

तया न शक्यमित्युक्ते कुमारः कन्यकाकृतिम् ।
ज्ञास्यन् यज्ञवतीरूपं लिलेख फलके क्वचित् ॥ ८५ ॥

दृष्ट्वा पुष्पोद्भवे चित्रं चित्रीयाविष्टचेतसि ।
स्मित्वा विस्मयमाना सा बभाषे बालचन्द्रिका ॥ ८६ ॥

अशक्यारम्भपक्षे यन्मया रूपं निरूपितम् ।
तत्तथैवेदमापन्नमुत्कण्ठा त्वत्र भिद्यते ॥ ८७ ॥

आकर्ण्याकृतिसंवादं मत्वा यज्ञवतीति ताम् ।
कुमारः स्वैरमातस्थे तत्रेत्थं कथयानया ॥ ८८ ॥

अथ द्वित्रिदिनापाये कुमारं बालचन्द्रिका ।
सचित्रफलकागत्य प्रियोपान्ते व्यजिज्ञपत् ॥ ८९ ॥

तदाकृत्य[1]विसंवादं वेत्तुं तच्चित्रकं मया ।
निन्ये कन्यापुरं दृष्ट्वा व्यस्मेष्ट च सखीजनः ॥ ९० ॥

सविक्रि[2]यं मृगाक्षी तन्निरीक्ष्य स्मरमन्थरम् ।
लिलेख तत्र तद्रूपं कुमारान्नैव भिद्यते ॥ ९१ ॥

इत्यर्पितं निरूप्यैतद्विस्मयस्तिमितेक्षणः ।
पुष्पोद्भवः सुहृद्रूपान्न विवेद तदा भिदाम् ॥ ९२ ॥

राजपुत्रोऽपि मन्ये सा स्मरत्येवान्यजन्मनः ।
अन्यथा कथमित्थं मद्रूपसिद्धिरिति स्वयम् ॥ ९३ ॥

चिन्तयित्वा चिरं भूयः सुहृदा सह तद्गृहे ।
नीत्वा दिनं दिदृक्षुस्तां निनाय क्षणदामपि ॥ ९४ ॥

1. त्या क. 2. श्रमं. क.

अपरेद्युः सहस्रार्चिष्युदयाचलचुम्बिनि ।
समादिष्टोत्सवं द्रष्टुं ससुहृद् राजवाहनः ॥ ९५ ॥

निष्क्रम्य नगरद्वारात् सिप्रावप्रगतो ययौ ।
पश्यन् पौरजनारब्धं तस्मिन्नुत्सवसंकुलम् ॥ ९६ ॥

पूर्वोज्जयिनिकां रम्यां वीक्षमाणः क्रमेण सः ।
बाह्योद्यानानि रम्याणि क्रीडास्थानमथाययौ ॥ ९७ ॥

देवस्थानतटाकस्य निष्कुटे तटवर्तिनि ।
कन्यापरिजनस्त्रीणां ददर्श विहृतिक्रियाः ॥ ९८ ॥

कन्दुकेन विमिश्रारैः करणैरपि षड्विधैः ।
चित्रदुष्करमार्गेषु क्रीडन्तीरपराः स्त्रियः ॥ ९९ ॥

पाञ्चालिकादिकाः केलिपत्रच्छेद्यानि चापराः ।
दुर्वाचकानि कुर्वन्तीरष्टादशविधान्यपि ॥ १०० ॥

लिपिभेदांश्च [1]सिन्ध्वादीन् काश्चिन्म्लेच्छाक्षराणि च ।
प्रहेलिकादिका वाचः पराश्च परिचिन्वतीः ॥ १०१ ॥

सङ्गीतगीतवादित्राण्यभ्यस्यन्तीरनेकशः ।
तास्मिन्नवन्तिसुन्दर्या ददर्श परिचारिकाः ॥ १०२ ॥

अवतीर्य रथात्तासामभिरामैः क्रियान्तरैः ।
विलासैर्विस्मितस्तस्मिन्नुद्याने निषसाद सः ॥ १०३ ॥

विचित्रपुष्पोपहारे निषण्णं दूष्यमण्डपे ।
बभाषे दयितोपान्ते कुमारं बालचन्द्रिका ॥ १०४ ॥

प्रबुद्धपद्मगन्धाढ्या वार्धिस्पर्धिजलर्धयः ।
देवस्थानतटाकस्य प्रेक्ष्यन्तां देव ! सम्पदः ॥ १०५ ॥

[2]दीव्यन्मन्दोदकानीति प्रायो दिव्यसरांस्ययम् ।
अवन्तिपुरमाश्रित्य क्षितीश इव तिष्ठति ॥ १०६ ॥

1. सिद्धा. क. 2. निन्द. क. ग.

नौविमानान्यमून्यस्मिन् संचरन्ति सहस्रशः ।
देवता इव दीव्यन्ति प्रीतास्तेषु पुरन्ध्रयः ॥ १०७ ॥

इत्यस्मिन्नन्तरे सान्द्रः सौरभातिशयोऽभवत् ।
तमाघ्रायाललापेत्थं व्याकुला बालचन्द्रिका ॥ १०८ ॥

योऽसावुदकसंचारी प्रासादः स्फटिकोज्ज्वलः ।
रजताद्रिसमः श्रीमानत्रास्ते राजकन्यका ॥ १०९ ॥

तावता शुश्रुवे युक्तः श्रावकत्वादिषड्गुणैः ।
काकादिदोषैरस्पृष्टः स्पष्टद्वाविंशतिश्रुतिः ॥ ११० ॥

द्विग्रामयोनिस्त्रिस्थानः सप्तस्वरसमुद्भवः ।
द्विसप्तमूर्च्छनायुक्तः स्पष्टाष्टादशजातिकः ॥ १११ ॥

तानैश्चतुरशीत्या च त्रिधावस्थस्त्रिवृत्तिकः ।
षोडशालंकृतिस्तालैर्विंशत्या च समन्वितः ॥ ११२ ॥

हृद्यो गीतध्वनिश्चित्राण्यातोद्यानि च सस्वनुः ।
नेदुर्मृदङ्गवाद्यानि रेणुर्भूषणराशयः ॥ ११३ ॥

प्रकीर्णकप्रभृत्यष्टप्रभेदैर्बन्धनैर्युताः ।
विचित्रनृत्ताभिनया बभूवु[1]र्वरयोषिताम् ॥ ११४ ॥

प्रहृष्टनरनारीकनौविमानशतैर्वृतः ।
आससाद स तं देशं प्रासादः प्रमदामयः ॥ ११५ ॥

तरन्तीमिव तन्मध्ये स्वलावण्योदका[2]म्बुधौ ।
इन्दुमण्डलनिष्यन्दधारामिव निरन्तराम् ॥ ११६ ॥

केशेषु कृष्णां चरिते सुभद्रां चित्राङ्गदां दोष्णि च वाचि सत्याम् ।
वर्णे च गौरीं [3]सरसां सखीषु सर्वोत्तमस्त्रीसहितामिवाङ्गे ॥ ११७ ॥

अचिन्त्यरूपरूपां तामवन्तिनृपतेः सुताम् ।
अवन्तिसुन्दरीं दृष्ट्वा कुमारः परिषस्वजे ॥ ११८ ॥

1. पु. ग. 2. या. ख. ग. 3. सु. क.

पूर्वजन्मप्रियामेनां जानन्नपि नृपात्मजः ।
धैर्यराशिरनाश्लिष्यन्नतिष्ठत् कथमप्यसौ ॥ ११९ ॥

सापि जन्मान्तरस्मृत्या दूत्येव दृढमात्तया ।
प्रेर्यमाणापि धैर्येण प्रत्युत्थानादि नाकरोत् ॥ १२० ॥

जृम्भितोत्कम्परोमाञ्चस्वेदश्वासादिविक्रियाम् ।
दृष्ट्वा तां क्षणनिष्पन्दां ववन्दे बालचन्द्रिका ॥ १२१ ॥

उत्थाय परिरभ्यैनामन्यव्याजान्नृपात्मजम् ।
सविभ्रमं प्रणम्योर्व्यां निषसाद नृपात्मजा ॥ १२२ ॥

स राजवाहनं पश्यन् सर्व एवाङ्गनाजनः ।
पुष्पधन्वानमेवैनं मूर्तिमन्तममन्यत ॥ १२३ ॥

वसुमत्यामयं जातो राजहंसान्महीपतेः ।
येन त्वं लिखितेत्येवं व्याचख्यौ बालचन्द्रिका ॥ १२४ ॥

तयोरनङ्गसङ्गीतभङ्गीरङ्गायितात्मनोः ।
विकारा विविधाकारा बभूवुर्बहुविभ्रमाः ॥ १२५ ॥

ततो हंसप्रसङ्गेन व्याजहार नृपात्मजः ।
न पीडनीयाश्चक्राङ्गास्तथा हि श्रूयतां कथा ॥ १२६ ॥

आसीत् कंसरिपोः पुत्रः साम्ब इत्यस्य वल्लभा ।
अभूत् त्रिभुवनस्त्रीणां भूषणं भौमनन्दना ॥ १२७ ॥

स तया सरसि क्रीडन्मृणालैर्निगलं ददौ ।
हंसाक्रोर्मुनेः शापान्मानुषत्वमभूत्तयोः ॥ १२८ ॥

अभिन्नरूपतां तत्र स्मरणं दर्शने तयोः ।
अल्पकालं च विश्लेषं कलयामास तन्मुनिः ॥ १२९ ॥

श्रुत्वा नृपसुताप्येवं यज्ञवत्यपि तत् फलम् ।
भुङ्क्ष एव तथाभूतेत्यतिगम्भीरमभ्यधात् ॥ १३० ॥

ततो मातृनिदेशेन व्यथमाना कथञ्चन ।
तद्गतेनैव चित्तेन प्रतस्थे नृपकन्यका ॥ १३१ ॥

तया चित्रीयमाणः स प्रवृत्त्या नृपनन्दनः ।
चकाराभ्यवहारादिष्वाभिमुख्यं सुहृद्गिरा ॥ १३२ ॥

अथाम्बुविहृतिं पश्यत्यनुरक्ते दिनश्रिया ।
विहर्तुमिव मार्ताण्डेऽप्यवतीर्णेऽपरार्णवम् ॥ १३३ ॥

क्रमेण तरुणीभूते तमसि ग्रहमण्डले ।
मण्डयत्यम्बरं चन्द्रेऽप्यैन्द्रीवदनचुम्बिनि ॥ १३४ ॥

प्रदोषसमये प्राप्ते निवृत्ते जनसंकुले ।
कथंकथमपि प्रापत् कुमारः ससुहृद् गृहम् ॥ १३५ ॥

चक्रे शय्यागतश्चिन्तां चिरदृष्टापि मे प्रिया ।
न पृष्टा कुशलं कष्टं दूरे कण्ठग्रहादयः ॥ १३६ ॥

सा राजकन्या संवृत्ता वयं च गुरुयन्त्रिताः ।
असह्यः स्मरसन्तापः किमत्र करवाण्यहम् ॥ १३७ ॥

अदत्तां गुरुभिः कान्तामदृष्ट्वा च पुरोधसम् ।
न शक्यं परिणेतुं तत् सर्वथा दुर्वहो भरः ॥ १३८ ॥

चिन्तयन्तममुं दृष्ट्वा सन्तप्तेव ततो गता ।
अवश्यायाश्रु वर्षन्ती नमदिन्दुमुखी निशा ॥ १३९ ॥

मुखमाखण्डलाशाया मण्डयत्यर्कमण्डले ।
प्रभाते सुहृदभ्येत्य व्याजह्रे राजवाहनम् ॥ १४० ॥

देव ! जागरकारी ते विकारः किमकारणम् ।
अकस्मादियमङ्गानां कथय [1]क्षामता कथम् ॥ १४१ ॥

इत्युक्तः प्रत्युवाचैनं कुमारः श्रूयतामहम् ।
साम्ब एवास्मि सा कन्या यज्ञवत्येव मे प्रिया ॥ १४२ ॥

अद्यैनामनवद्याङ्गीं प्रसङ्गात् पश्यतः प्रियाम् ।
सुप्तोत्थित इवात्यर्थं जृम्भते मे मनोभवः ॥ १४३ ॥

1. म्लान. ख.

विमृद्नन् मृदुवत्तीक्ष्णैर्विशिखैर्निखिलं जगत् ।
दुरात्मा कारयत्येव प्राणिनः किं न पातकम् ॥ १४४ ॥

भ्रूक्षेपवर्ति त्रैलोक्यं कुर्वता क्रूरकर्मणा ।
असंख्याः खण्डितप्राणाः पुण्डरीकादयोऽमुना ॥ १४५ ॥

अनेनैव प्रियाहेतोरत्यर्थं चित्तजन्मना ।
अविषह्यस्मरावस्था वयं चेत्थं कदर्थिताः ॥ १४६ ॥

करपत्रायते वायुः शिखिपुञ्जायते शशी ।
रम्यमूलानि वस्तूनि व्यत्यस्तानीव भान्ति मे ॥ १४७

किं कर्तव्यमिति श्रुत्वा हृष्टः पुष्पोद्भवोऽभ्यधात् ।
सत्यं सर्वं इमे दोषाश्चित्तजन्मनि किन्त्विह ॥ १४८ ॥

श्लाघ्याभिजनशीलायां प्रियायां प्रथमं तव ।
युक्तं चित्तभुवारब्धं सदृशस्नेहकारिणा ॥ १४९ ॥

व्यतिरिक्तविकारैव त्वत्तोऽपि नृपकन्यका ।
तदत्राभिमतप्राप्तौ विषादस्तव किं कृतः ॥ १५० ॥

दर्पसारमवज्ञाय स्वसुरस्याः करग्रहः ।
तेजोऽनुरूपं तत् सर्वं कल्याणमिव लक्ष्यते ॥ १५१ ॥

इत्यस्मिन्नन्तरे प्राप्ता विविक्ते बालचन्द्रिका ।
आचष्ट कुशलं पृष्टा सप्रत्ययमिदं वचः ॥ १५२ ॥

देवाद्य कुशलं देव्या यथावस्था निशम्यताम् ।
त्वद्दर्शनात् प्रभृत्यस्या विरक्तिः सर्ववस्तुषु ॥ १५३ ॥

तयाहूता सखीं द्रष्टुं तुङ्गतोरणगोपुरम् ।
लक्ष्मीमयमिवाश्चर्यं प्राविक्षं नृपतिक्षयम् ॥ १५४ ॥

गत्वा कन्यापुरोद्देशं तत्रोद्यानगता गिरः ।
चित्राः परिजनस्त्रीणामश्रौषं तापशंसिनीः ॥ १५५ ॥

ततः क्रीडासरस्तीरे धारागृहगतां सखीम् ।
अन्यामिव शुचा शोच्यामपश्यं नृपकन्यकाम् ॥ १५६ ॥

[illegible]मा समीक्ष्य संभ्रान्ता चिन्ताभारकृशा भृशम् ।
अपृच्छन्मां परिष्वज्य त्वद्वृत्तान्तमनन्तरम् ॥ १५७ ॥

मयोक्तं देवि ! सोऽप्येवं किमपि व्यक्तविक्रियः ।
गतायां त्वयि संतापादकरोद् वासरक्रियाम् ॥ १५८ ॥

गते सुहृद्गृहं तस्मिन्नाहूताहमिहागता ।
भद्रे ! कथमियं जाता त्वदङ्गे कथय व्यथा ॥ १५९ ॥

इति पृष्टा परिष्वज्य प्रेमगाढं चिराय माम् ।
अतिगम्भीरमारेभे विविक्ते वक्तुमित्यसौ ॥ १६० ॥

सखि ! पश्याप्रकाश्येयमावयोः श्रूयतां कथा ।
स एव साम्बः किं गुप्त्या यज्ञवत्येव सास्म्यहम् ॥ १६१ ॥

त्वयापि श्रुतमेवावामेवं देवासुरेशयोः ।
जनित्वा मुनिशापेन प्र[1]यावां विरहव्यथाम् ॥ १६२ ॥

अहो ! मे हृदि नै[2]ष्ठुर्यं यच्चिरोपनते प्रिये ।
नाश्लिष्टं कष्टमौचित्यं चिन्तितं पापया मया ॥ १६३ ॥

इत्यालपन्ती संतापे[3]मज्जन्ती मदुरःस्थले ।
मूर्च्छया पतिता भूयः प्रत्याश्वस्येदमभ्यधाम् ॥ १६४ ॥

[4]न युक्तं सखि ! संतप्तुं संतोषविषये त्वया ।
किं ते जन्मान्तरप्रेयानचिरादनुभूयताम् ॥ १६५ ॥

अनुरूपवरप्राप्तिः पितृभ्यां तेऽनुमन्यते ।
चण्डवर्मा विरुन्ध्यात्तत् कर्तव्यो गूढसंगमः ॥ १६६ ॥

इत्यादि चिरमुक्त्वैनामाश्वास्याहमिहागता ।
दुर्वचा वर्तते तस्या न जाने कीदृशी दशा ॥ १६७ ॥

इति मृदु कथयित्वा लज्जयानम्रवक्त्रां
वरतनुमभिधाय स्वैरमात्मीयवार्ताम् ।

1. साहं. खं.
2. धृष्ण्य. ख. ग.
3. पैर्म. क. ग.
4. गच्छ त्वं सखि संतप्तं. क. ग.

निपुणमिति कुमारः पूर्वजन्मोचितार्थां
रमयितुमथ गाथां प्राहिणोत् प्राणनाथाम् ॥ १६८

अरुन्धती[1]मारिशरपीडितात्मनो
यदाश्रमे तरुणि ! पुराप्यदर्शयः ।........
तदद्य ते हृदि मदनास्त्रमुद्रितं
मृदुस्मिते ! लिखितमिवात्र तिष्ठति ॥ १६९ ॥

इत्येनां तदनु विसृज्य सोपचारं
यत्रास्य प्रियजनदर्शनोत्सवोऽभूत्
आनन्दस्तिमितमना विनोदनार्थी
तं देशं ससुहृदुपाययौ कुमारः ॥ १७० ॥

॥ इत्यवन्तिसुन्दरीकथासारे षष्ठः परिच्छेदः ॥

॥ अथ सप्तमः परिच्छेदः ॥

अथालोक्य द्विजं कञ्चित् प्रभाते देवमन्दिरे ।
सज्जं प्रायोपवेशाय प्राप्यैनं तावपृच्छताम् ॥ १ ॥

अकस्मात् किमयं कायस्त्यज्यते को भवानिति ।
पृष्टः प्रान्तोपविष्टाभ्यां ताभ्यां भूतार्थमभ्यधात् ॥ २ ॥

अग्रहारोऽस्त्यगस्त्याशाभूषणं चोलभूमिषु ।
व्याघ्रग्रामाह्वयः सोऽयं तद्देशाभिजनो जनः ॥ ३ ॥

विप्रो विद्येश्वराख्योऽस्मि ज्ञात्वा मन्त्रं कुतोऽप्यहम् ।
गारुडं तेन वित्तार्थी लब्धविद्यालवोऽभवम् ॥ ४ ॥

सर्वेषां पुरुषार्थानामर्थाधीनतया पुनः ।
अशिश्रयममर्यादं राजवेश्म किमप्यहम् ॥ ५ ॥

तत्र क्षुद्रान् पशुप्रायानपश्यं पार्थिवब्रुवान् ।
उपचीयन्त एवैषां मलानि त्वभिषेकतः ॥ ६ ॥

येषां दोषेषु सौहार्दं साहसेषु सहायधीः ।
नयज्ञबुद्धिर्मायाविष्वश्लीलोक्तिषु वाग्मिता ॥ ७ ॥

1. स्मर. क.

निर्वेदकरमाचारं दृष्ट्वा तेषां दुरात्मनाम् ।
निवृत्तः सर्वसंसारान्मरणायेदमारभे ॥ ८ ॥

इति श्रुत्वा शुभां वाचं व्याजहार नृपात्मजः ।
सत्यं दुःसह एवासौ पुंसां दुर्जनसङ्गमः ॥ ९ ॥

सन्त्येव भुवि सन्तोऽपि तुल्याः स्वार्थपरार्थयोः ।
सद्भिः सहोपवासोऽपि स्वदेतान्यैः सुखाशनात् ॥ १० ॥

अपनीयायुषि द्वेषं तद् भवाननुयातु नः ।
इति ब्रुवति तत्रैका शिबिका समदृश्यत ॥ ११ ॥

तस्यां वर्षवरप्रायैः स्त्रीजनैर्वृतमन्तिकात् ।
रुजा परीतमेत्यामी सोमदत्तमलक्षयन् ॥ १२ ॥

सोमदत्तः सुहृत्प्रेम्णा स्वस्थीभूतः स तैः सह ।
प्रच्छाये क्वचनासीनो निगृह्य ज्वरवेदनाम् ॥ १३ ॥

वर्गाद्यन्तान्तस्थैर्ऋलृवर्णविवर्जितैः स्वरैर्मृदुभिः ।
स चतुर्विंशतिवर्णैः स्वचरितमनुवर्णयांचक्रे ॥ १४ ॥

कुमार ! तत्राचलकानने त्व-
य्यलोकिते ताम्यति मित्रलोके ।
चरत्यवन्यामनुपारियात्रं
वनोर्मिमालिन्यपरा मयापे ॥ १५ ॥

ततो मणिं तत्पुलिने निलीनं
विलोक्य मत्वा पतितं कुतोऽपि ।
पटान्तमानीय चरन्नटव्यां
व्यलोकयं विप्रकमार्तरूपम् ॥ १६ ॥

विचार्यते केन वनं त्वयैत-
न्मयैवमुक्ते लपितं च तेन ।
अकिञ्चनः किञ्चन याचमानः
प्राणक्रियां लाटपतेर्नयामि ॥ १७ ॥

लाटोत्तमे तत्र च मत्तकाले
कन्यानिमित्तं प्रति पारियात्रम् ।
प्रवर्तमाने कटकानुवर्ती
चराम्यरण्ये परियाचनाय ॥ १८ ॥

एवं मयाकर्ण्य मणौ वितीर्णे
विप्रे ततः प्रीततरे प्रयाते ।
प्रमीलितः किञ्चन तं च विप्रं
किमप्यनीकं पुरतो व्यलोकि ॥ १९ ॥

ते मामवोचन् परिवार्य कोपा-
न्मित्राणि चान्ये मणयः क्व चेति ।
नावैमि किञ्चित् पुलिने मयैत-
न्माणिक्यमालोकितमित्यवोचम् ॥ २० ॥

एतावतान्यानपि पञ्च चोरा-
नानीय तान् नः कटकं नयन्तः ।
ते मानवाः कर्णकटु क्वणन्तः
कारालयं नो नियमय्य निन्युः ॥ २१ ॥

उक्ता विविक्ते तु मया किमेतत्
के यूयमित्यूचुरमी च चोराः ।
लाटोऽयमत्रापचिते रिपाव-
प्यलं निकर्तुं न तु पारियात्रः ॥ २२ ॥

तत्कन्यकां लाटपतिः प्रतीतां
नाम्ना च वामाञ्चितलोचनेति ।
आकर्ण्य तूर्णं परिणेतुकामः
प्रचक्रमे मित्रतया प्रयातुम् ॥ २३ ॥

अवेत्य तन्मित्रतयाप्यरातेः
प्राप्तिर्न युक्तेति विचार्य कन्याम् ।
अमात्यमित्रावनिपालयुक्ता-
मनीनयत्तामपि पारियात्रः ॥ २४ ॥

पञ्चापि चोराः कटकानुयाता
अमात्यपुत्रानुचरा वयं ते ।
रत्नानि लाटालयमेत्य वैरी-
त्यचोरयामात्र निलीयमानाः ॥ २५ ॥

वने क्वचिच्चोरितरत्नमेकं
च्युतं ततः प्राप्य निकेतमार्ताः ।
एतन्निमित्तं पुनरप्युपेताः
क्रान्ता वयं चैत्रमनीकवीरैः ॥ २६ ॥

आकर्ण्य चैतच्चरणेन यन्त्रं
लूना वयं नक्तमथैव चोरैः ।
लुप्त्वालयं कान्यपि यामिकाना-
मालूय कन्याकटकं प्रपन्नाः ॥ २७ ॥

तत्रैकतो यामवतीविरामे
क्षमान्निमीलन्नयनोऽप्युपान्ते ।
पत्रेण नारीमपि मारयन्तं
कमप्यलङ्काररुचा व्यलोके ॥ २८ ॥

तं मारयित्वा वनितामवोचं
का त्वं किमित्यालपितं च तन्व्या ।
अवैतु कन्यापरिचारिकां मां
कल्याणवर्मा मम मानपालः ॥ २९ ॥

अमात्यपुत्रः प्रणयी च योऽयं
कल्याणिना कालपुरं प्रणीतः ।
प्रकण्टको नाम चमूपतेर्नः
कुलान्तकः पीलुपतेः कुमारः ॥ ३० ॥

मैत्री परा पत्युरनेन चायं
चिरायमाणे रमणेऽत्र रात्रौ ।
प्रेम्णानुनीय प्रतिकूलरूपां
मां मारयन् कारुणिक त्वयात्तः ॥ ३१ ॥

इतीरितां वाचमवेत्य वाप्यां
रक्तावलिप्तं परिपूय कायम् ।
वेलापतेरुच्चलिते रवाव-
प्याकर्णयं व्याकुलरावमेवम् ॥ ३२ ॥

मित्रं प्रमाप्यात्मनिकेतनेऽपि
व्यलीकमारोप्य च मानपालः ।
प्रकण्टकं पीलुपतिप्रयुक्तै-
र्नियन्त्रितो यातयितुं प्रणीतः ॥ ३३ ॥

न युक्तमित्यत्र च मानपाले
क्रूराणि कर्माण्यविनीत एव ।
प्रकण्टकः किं च तयोक्तमेतत्
कोऽप्याचरन्मारयितुं ममेति ॥ ३४ ॥

लोकप्रलापानिति तत्र चित्रा-
नाकर्ण्य तूर्णं विचरन्नुपान्ते ।
तां पारियात्रावनिपालकन्यां
न्यरूपयं तत्र च पर्वतान्ते ॥ ३५ ॥

मारातुरः किञ्चन चिन्तयित्वा
विमुच्यतां मन्त्रिकुमार आर्तः ।
एतन्मयैवाक्रियतामुना ने-
त्यवोचमुच्चैः करमुन्नमय्य ॥ ३६ ॥

ते पञ्च चोरा अपि मानपालं
परीयुरुन्मूल्य बलं रिपूणाम् ।
याता वयं यत्र च चित्तचोरी
तं पर्वतं वैरिनिवारणाय ॥ ३७ ॥

विलुप्तमौलः पुनरेत्य कान्तां
प्रवातवल्लीमिव वेपमानाम् ।
चोरा वयं ते परिपालनीया
इत्यालपं तच्चरणान्तवर्ती ॥ ३८ ॥

कन्या तु कामाचितविक्रिया मां
व्रीलाविनम्राननमालुलोके ।
आलोक्य तत्रान्तिकवर्तिनी मा-
मित्यालपन्मन्त्रिकुमारकान्ता ॥ ३९ ॥

वक्त्रान्मम त्वच्चरितान्यवेत्य
प्रीतेयमत्राप्यतिमानवेन ।
रूपेण रम्येण पराक्रमेण
क्रीतेव ते कर्मकरी कुमारी ॥ ४० ॥

इत्यन्तरे मन्त्रिकुमारपूर्वा
मामन्ववर्तन्त परे च वीराः ।
लाटः पुनः पीलुपतिप्रणीतां
वार्तामवेत्याकुलमापपात ॥ ४१ ॥

रोपैरनेकानुचरं विचित्रै-
रालातचक्रेण च वारणेन ।
रणान्तरे लाटपतिं रिपुं तं
यमालयं प्रापयमात्तकोपम् ॥ ४२ ॥

पत्रेण मन्त्री मतिपालनामा
तां पारियात्राय निनाय वार्ताम् ।
प्रीतः परं तेन वितीर्य कन्या-
माकारयन्मामपि वीरकेतुः ॥ ४३ ॥

प्राप्तेयमापत् पुनरामयात्मा
मामेवमूचे च विलोक्य मन्त्री ।
कार्यान्तरात् तात! वयं प्रपन्नाः
पुरा पुरारातिमवन्तिपुर्याम् ॥ ४४ ॥

मालावती नाम च वीरकेतोः
पत्नी त्रिणेत्रं चिरमर्चयन्ती ।
तं कन्यकापत्यमयाचतैनां
प्रीतः पिनाकी पुनरित्युवाच ॥ ४५ ॥

Indologisches Institut der Universität Wien

कन्या वितीर्णा वरवर्णिनी ते
　　यः कन्यकायाः कलयेत् करान्तम् ।
अनर्चिता त्रीनपि चेन्ममतून्
　　चित्तामयेन म्रियते पुरायम् ॥ ४६ ॥

इत्येवमेनामपि पारियात्रः
　　कुर्यामभित्रान्ततयेति मत्वा ।
तां मस्तकालाय निनाय कन्या
　　(मुक्ता विपञ्चा)पतिता तवेयम् ॥ ४७ ॥

अवन्तिपुर्यां त्वरया पुरारिं
　　ततोऽर्चयामेत्यमुयाप्यमैव ।
आनीतवान् मामयमत्र च त्वा-
　　मालोक्य निर्वा(ण इवामयो मे) ॥ ४८ ॥

इति श्रुते मन्त्रिणि तत्सुते च
　　प्रयुज्य पूजां मनुजेन्द्रसूनुः ।
हरार्चनोल्लाघसुहृत्सहायः
　　पुष्पोद्भवस्यालयमाविवेश ॥ ४९ ॥

पुष्पोद्भवस्याथ समीक्ष्य माता
　　दिष्ट्यैव दृष्टः कृपयामुनैव ।
उज्जीविताहं विपिने विपन्ने-
　　त्यादिश्य विद्येश्वरमापपात ॥ ५० ॥

तस्मिन् दिने मित्रसमाजरम्ये
　　गते परेद्युः स तु सौम्रेयः ।
प्रापय्य विद्येश्वरसोमदत्ता-
　　वुपह्वरं प्राक्रमताभिधातुम् ॥ ५१ ॥

अजायतैवं जरितारिशापात्
　　साम्बः कुमारोऽयममुष्य देवी ।
अवन्तिसुन्दर्यजनि स्मरन्तौ
　　परस्परं तौ क्षणमैक्षिषाताम् ॥ ५२ ॥

अथाविषह्यस्मरविक्रियोऽपि तां
　　प्रियाप्रदत्तां गुरुणा नृपात्मजः ।
समानतापामपि नोद्विवक्षते
　　भ्रातुः परोक्षं न तु हर्तुमीहते ॥ ५३ ॥

कालात्ययं न क्षमते विकारः
　　सन्तर्कितस्तत्र मयाभ्युपायः ।
योऽस्मासु मायाकुशलः स राज्ञे
　　विदर्शयेत् कानिचिदद्भुतानि ॥ ५४ ॥

सविस्मयायाभिजनादिरम्यं
　　तमेव निर्दिश्य वरं सुतायाः ।
आहूय पित्रा विधिवद् वितीर्णां
　　विवाहयेत्तामचिरात् कुमारम् ॥ ५५ ॥

व्यामोह्य मायाभिरशेषमेवं
　　निर्वर्तिते तेन विभोर्विवाहे ।
देव्येव रक्षिष्यति सारह...
　　......चद्वामपि तत् क्रियेत ॥ ५६ ॥

तथेति ताभ्यामनुमन्यमाने
　　स्वकान्तया तामपि सौव्रतेयः ।
निवेदितार्थामकरोन्नरेन्द्र-
　　(मुपेत्य विद्येश्वर एव) मूचे ॥ ५७ ॥

मायाम्वधीती विविधास्वहं तद्
　　देवानुगृह्यात्ववधानदानात् ।
व्यामोहनं क्रीडितमिन्द्रजालम्
　　इति त्रिभेदां प्रवदन्ति मा(याम्) ॥ ५८ ॥

.......................शेषाद्
　　दुरत्ययास्तत् पुनरिन्द्रजालम् ।
विलोकयतां विस्मयनीयमेवं
　　स्वयोगपिञ्छां भ्रमयांचकार ॥ ५९ ॥

प्रादुर्बभूवुः पुर(तश्च नागा)
स्तद्धक्षिणः पक्षिगणास्ततोऽपि ।
बहुप्रकारानिति दर्शयित्वा
योक्ष्यन् वरेण्येन वरेण कन्याम् ॥ ६० ॥

शस्त्रेण राजा शकलीकृतो य-
स्त्वया सुतस्तस्य तपस्यतोऽभूत् ।
स चक्रवर्ती भविता तवेमां
लभेत पुत्रीमिति भूपमूचे ॥ ६१ ॥

सविस्मयः स्वामनुमान्य देवीं
सुतां नरेन्द्रः स्वयमाजुहाव ।
मायामयी लोकसमक्षमन्या
कन्या कृता विस्मयदर्शिनीति ॥ ६२ ॥

आहूय मायामयमानसार-
मन्त्रिप्रधानेन ततः कुमारीम् ।
विद्येश्वरः क्लृप्तविवाहवेषं
तं दर्शयामास नरेश्वराय ॥ ६३ ॥

कुमारमेत्याग्निरथोऽपि तावद्
गुरून् समानेतुमथोत्पपात ।
क्षणेन च प्राप विमानमेकं
सर्वान् समारोप्य सवामदेवान् ॥ ६४ ॥

ततो मुनीन्द्रैः सह राजहंसं
राजर्षिमभ्यागतमभ्यनन्दत् ।
अवन्तिनाथः पितरौ कुमारो
मुनिं च सानन्दमना ववन्दे ॥ ६५ ॥

तं वामदेवो वरमेवमूचे
कालाश्रयं वत्स! जगत् समस्तम् ।
तस्मिन्निमेषादिसहस्रभेदे
कालेऽपि सन्तो विवदन्त एव ॥ ६६ ॥

वर्षं मानुषमाहु-
र्दिव्यमहोरात्रमयनयुग्मयुतम् ।
दिव्यानां वर्षाणां
चतुर्युगं द्वादशसहस्रम् ॥ ६७ ॥

तेष्वेकसप्ततिं प्र-
त्येकैको मनु(रिहा)तीतः ।
संप्रति वैवस्वत इ-
त्यूर्ध्वा अपि सप्त ते मनवः ॥ ६८ ॥

तच्च षड्गुनं पूरित-
मवशिष्टारोपणेन तु सहस्रम् ।
ब्राह्ममहः सैव निशा
.... ॥ ६९ ॥

जलहिमतापवहानाम्
अर्कांशूनां तदा सुषुम्नाद्याः ।
सप्त विवस्वन्तस्ते
भूत्वाशु दहन्ति भुवनानि ॥ ७० ॥

संवर्तकजलदस्त-
न्निर्वाप्यो....... ।
................घे
शाम्यत्यवकाशविरहेण ॥ ७१ ॥

एकार्णवे स्वकुक्षौ
कृत्वा शेते जगत् सहस्रशिराः ।
प्रतिबुध्य स्वनिशान्ते
स सृज(ति)........ ॥ ७२ ॥

सर्गादावात्मभुवो
मरीचिरासीत् स काश्यपमवाप ।
तत आसन्नादित्या-
विवस्वतस्तेषु मनुरभवत् ॥ ७३ ॥

मनोरपीक्ष्वाकुरमुष्य........
........मित्रादपि मानसारः ।
स एष नाम्ना खलु रत्नदेव्याः (व्यां ?)
कन्यामयं रत्नमवाप देव्याम् ॥ ७४ ॥

गृहाण तामित्युदकञ्च पित्रा
स पातयामास कुमारपाणौ ।
निधाय वह्निं विधिवत् पुरोधा
विधिं विवाहोचितमाचचार ॥ ७५ ॥

वधूवरे गर्भगृहं प्रविष्टे
गते मुनीन्द्रे सहराजहंसे ।
आदाय विद्येश्वरसोमदत्तौ
पुष्पोद्भवोऽपि स्वगृहं प्रपेदे ॥ ७६ ॥

सविस्मये राजकुले सतापे
विज्ञाय मायेति नृपे कुमारः ।
विस्रम्भयन्नर्मकथान्तरैस्तै-
रेमे रमण्या रमणीयमूर्तिः ॥ ७७ ॥

अथोपहूतः श्वशुरेण राज्ञा
विलोकनाय प्रतिपारियात्रम् ।
आदाय तस्यानुमतेः स्वकान्तां
ससौत्रतेयः प्रययौ पुरोधाः ॥ ७८ ॥

नक्षत्रताराकुलमन्तरिक्षं
सन्दर्शयन्निन्दुमरीचिगौरः ।
शरन्निशि प्राणसमां कुमार-
स्तस्यै जगद्वृत्तमुदाजहार ॥ ७९ ॥

ततस्तयेत्थं विविधान् विशेषान्
निर्विश्य निद्रानुभवावसाने ।
अबोधि बद्धं निगलेन पश्य-
न्नात्मीयमङ्घ्रिद्वितयं कुमारः ॥ ८० ॥

निरीक्ष्य तत् संभ्रममुक्तनादं
नरेन्द्रकन्या नितरां रुरोद ।
(अन्तःपुरा)रक्षिबलं विलोक्य
स्यालाय राज्ञेऽभिदधे कुमारम् ॥ ८१ ॥

स चण्डवर्मा स्वयमेत्य कोपात्
तद्भ्रातृहन्तुः सुहृदं निहन्तुम् ।
प्रचक्रमे त..................
.... ॥ ८२ ॥

............निधनोन्मुखाभ्यां
तां दर्पसाराय विनीय वार्ताम् ।
बद्धं कुमारं च सहैव नीत्वा
रुरोध दण्डेन स चण्डवर्मा ॥ ८३ ॥

संप्राप्य चम्पेश्वर........
............निःसहायम् ।
....
सुतां च हृत्वा शिबिरं प्रपन्नः ॥ ८४ ॥

इयेष चैनां परिणीय हर्तुं
स दर्पसारानुमतेः कुमारम् ।
तदाश्रयैर्गन्धगजाग्र........
........मगधेन्द्रसूनोः ॥ ८५ ॥

....
.... ।
मुक्त्वा तदङ्घ्री निगलं सुरस्त्री-
र्भूत्वा प्रणम्याभ्यभणत् कुमारम् ॥ ८६ ॥

अस्म्यप्सराः सोममरीचिजाता
सुमञ्जरी नाम दिवि(भ्रमन्ती)
कदाचिदासं जलजन्मसुगन्धै-
र्निबद्धवक्त्रा पथि जालपादैः ॥ ८७ ॥

क्षोभान्ममोरश्च्युतहारयष्टि-
स्पृष्टेन रोषादघमर्षणान्ते ।
शप्तास्मि दक्षे! भव शृङ्खलेति
द्विजेन मन्दोदकवापिकायाम् ॥ ८८ ॥

प्रसाद्यमानेन मयेन्द्रियाणा-
मक्षीणशक्तित्वमकारि तेन ।
मासद्वयं त्वच्चरणोषितायां
मोक्षश्च पश्चादभवं तथैव ॥ ८९ ॥

तामाददे मानसवेगसूनु-
र्विद्याधरः प्राप स दर्पसारम् ।
तेनापकर्तुं नरवाहनाद्ये
दत्तेऽद्य विद्याधरकर्णधारे ॥ ९० ॥

स्वसुः प्रदानं द्युचराय तस्मै
प्रतिश्रुतं तेन स जातु कान्ताम् ।
त्वदङ्कसुप्तामवलोक्य कोपा-
न्मया तवाङ्घ्रिद्वितयं बबन्ध ॥ ९१ ॥

मुक्तोऽद्य शापः करवाणि किं ते
प्रसीद देवेति नतानताङ्गी ।
मद्वार्तयाश्वासय वासु! कान्ताम्
इतीरिता तेन दिवं जगाम ॥ ९२ ॥

अह्नायाथ द्विपवरमुपारुह्य तं कोपवह्नि-
ग्रासीकुर्वन् रिपुबलमसौ रोषताम्रायताक्षः ।
अन्तर्गेहाद् विवहनविधौ चण्डवर्माणमन्तं
नीत्वायान्तं सुहृद(मपहाराख्यम)ग्रे ददर्श ॥ ९३ ॥

मुक्त्वा चम्पेश्वरमुपनतं तस्य साहाय्यहेतो-
स्तत्रोपेतं तदनु सकलं मित्रलोकं विलोक्य ।
......भेजे दीप्तैरुभय...............
मन्दाकिन्याः पुलिनमुदितानन्दमुद्यन्निवेन्दुः ॥ ९४ ॥
॥ इत्यवन्तिसुन्दरीकथासारे सप्तमः परिच्छेदः ॥

॥ अथ अष्टमः परिच्छेदः ॥

अथासौ सिकतोद्देशे निषीदन् (समुपस्थितान् ।
आश्लिष्य सुहृदः सर्वान)नुरूपमुपाचरन् ॥ १ ॥

बुद्ध्वा सम्बन्धिनस्तेषां धनमित्रादिकानसौ ।
अभिनन्द्यात्मनो वृत्तं विस्तीर्यैतरयोरपि ॥ २ ॥

(शुश्रूषुश्चरितं तेषामन्वयुङ्क्त क्रमे)ण तान् ।
अपहारः प्रणम्याथ स्ववृत्तान्तमवर्णयत् ॥ ३ ॥

नगरन्ध्रगते देवे मृगयित्वा भवद्गतिम् ।
चरन्नाकर्ण्य चम्पायां मरीचिं नाम तापसम् ॥ ४ ॥

जिज्ञासुस्त्वद्गतिं तस्माद्दिव्यज्ञानजुषो मुनेः ।
गत्वा तदाश्रमं तस्मिन्नपश्यं विवशं मुनिम् ॥ ५ ॥

कुतो मरीचिरस्मान्नः प्रतिपत्स्ये सुहृद्गतिम् ।
महात्मा स किलेत्युक्तः स मां प्राह स्म निःश्वसन् ॥ ६ ॥

तादृशो मुनिरासीत् तं गणिका काममञ्जरी ।
ववन्दे जातु जातार्तिर्माता च पुनरापतत् ॥ ७ ॥

पृष्टा किमित्यवोचत्ते चरणौ शरणं गता ।
आमुत्रिकसुखायेत्थं जननी च व्यजिज्ञपत् ॥ ८ ॥

एषा मे दोषमाचष्टे स्वाधिकारावतारणम् ।
एष खल्वधिकारो नो दुहितुः साधु वर्धनम् ॥ ९ ॥

अङ्गक्रिया मिताहारैः पोषणं धातुवर्धनैः ।
उत्सवः सर्वदा पुंसां शैशवे नातिदर्शनम् ॥ १० ॥

शिक्षा चानङ्गविद्यानां नृत्तवाद्यादिबोधनम् ।
वार्तावबोधनं शास्त्रेष्वाजीवज्ञानलम्भनम् ॥ ११ ॥

क्रीडा सजीवनिर्जीवद्यूतादिष्ववतारणम् ।
अभ्यासनं जनादाप्तादभ्यन्तरकलासु च ॥ १२ ॥

यात्रोत्सवादिषु स्फीतमण्डनायाः प्रकाशनम् ।
सङ्गीतादिषु तद्वित्तैर्नैपुणख्यापनं जनैः ॥ १३ ॥

पीठमर्दविटप्रायैः शीलमाधुर्यवर्णना ।
अनल्पेन च शुल्केन स्थापनं यौवने(स्थिते ॥ १४ ॥

विशिष्ट)गुणयुक्ताय स्वतन्त्राय समर्पणम् ।
गुणाढ्यायाल्पशुल्केऽपि दानं बह्वपदेशतः ॥ १५ ॥

अस्वतन्त्राय वा दत्त्वा गुरुभ्यः शुल्कसंग्रहः ।
(गान्धर्वेण धनालाभे स्वीकृत्य स्वा)मिनं धनैः ॥ १६ ॥

नीत्यागम्य धनादानं दुग्धप्रायेण विग्रहः ।
लुब्धस्य रागिणस्त्यागोत्थापनं प्रतिहस्तिना ॥ १७ ॥

असारस्यावमानैर्वाकृतजर्नै(रपवाहनम् ।
अर्थदैर्धनिभि)र्भूयः संयोजनमिति स्थितिः ॥ १८ ॥

गणिकायाश्च युक्ता नो गम्यं प्रत्यनुरागिता ।
सत्यामपि क्वचित् प्रीतौ मातृवाक्यानतिक्रमः ॥ १९ ॥

स्वधर्म(मनवेक्ष्येयं क्वचि)द् वैदेशिके द्विजे ।
रमते स्वव्ययेनैषा कुटुम्बं चावसादितम् ॥ २० ॥

निषिद्धा वनवासाय प्राप्तेयं चेत्तपस्यति ।
संस्थास्यते जनः सर्वोऽप्यत्रैवेति रुरोद सा ॥ २१ ॥

आश्वास्यैनां तपश्चर्यादुश्चरत्वनिदर्शनैः ।
निर्बद्धा मुनिनाप्येषा जाता निश्चलनिश्चया ॥ २२ ॥

कालेनानुचितक्लेशा व्यवसायाद् विरंस्यति ।
गम्यतामिति तेनोक्तस्तथेति स्वजनो ययौ ॥ २३ ॥

भक्त्या परिचरन्त्येनमर्चनाकुसुमोच्चयैः ।
त्रिवर्गबद्धया वाचा न चिरात् सान्वरञ्जयत् ॥ २४ ॥

एकान्ते सा तमित्यूचे प्रसङ्गादर्थकामयोः ।
धर्ममेवोत्तमं मन्ये यत्ताभ्यां नैष बाध्यते ॥ २५ ॥

तथा पितामहादीनां श्रूयतां खल्वतिक्रमाः ।
न धर्मपीडां कुर्वन्ति श्रेयान् धर्मस्ततो मतः ॥ २६ ॥

इत्याकर्ण्योल्बणप्रीतिरभ्यधादयि ! सुन्दरि ! ।
अर्थकामानभिज्ञोऽहं कीदृशाविति साब्रवीत् ॥ २७ ॥

कृष्याद्युपायस्तीर्थप्राप्त्यर्थोऽर्थस्त्वर्जनात्मकः ।
अनुत्तरसुखस्पर्शः कामः स्त्रीपुंसयोरिति ॥ २८ ॥

तन्निशम्यासजत्तस्यां मूढात्मा तद्गृहं गतः ।
तया समाजमन्येद्युः स निन्ये नृपसन्निधौ ॥ २९ ॥

जिताहमनया दास्यमभ्युपेतामिति प्रभुम् ।
प्रणनामापरा सापि स्तुता जनतया ययौ ॥ ३० ॥

तमृषिं पुनरि(त्यूचे स्वार्थः) कर्तव्य इत्यसौ ।
प्रिये ! किमेतदित्युक्ता सा तत्कारणभ्यधात् ॥ ३१ ॥

यया पराजितं तस्मिन् भवदावर्जनं प्रति ।
पणबन्धस्तया (मेऽभूत् कृतार्थां त्वत्प्रसादतः) ॥ ३२ ॥

तच्छ्रुत्वा जातवैराग्यः शून्यमेव न्यवर्तत ।
सोऽहमस्मि क्षणेन स्यां त्वदर्थापादनक्षमः ॥ ३३ ॥

अस्यां वसाङ्गपुर्यामित्यथास्तमगमद् रविः ।
(नीत्वा निशां सहानेन नगरायोदचालिषम्) ॥ ३४ ॥

बहिर्विहारमासीनमाधिक्षीणमरूपिणम् ।
ऐक्षे क्षपणकं पृष्टः शोकहेतुमशिश्रवत् ॥ ३५ ॥

श्रेष्ठिपुत्रोऽहमत्राढ्यो विरूप इति (कीर्तितः ।
अन्यः सुन्दर)को नाम विश्रुतः कान्तिमानभूत् ॥ ३६ ॥

तयोर्नौ वसुरूपोत्थस्पर्धयोः पौरधान्त्रकाः ।
प्रकृष्टगणिकाप्राथ्र्यः श्लाघतामित्यकल्पयत् ॥ ३७ ॥

(सां पुनर्ग)णिकारत्नं चकमे काममञ्जरी ।
तया स्वायत्तसर्वस्वस्त्यक्तः कौपीनमात्रकः ॥ ३८ ॥

लोकापहासलक्ष्यत्वं प्रपन्नो जैनवर्त्मनि ।
अवतीर्णोऽस्मि सौकर्यात्तस्मिन् दुःसहयन्त्रणः ॥ ३९ ॥

श्रुतिवर्त्मापवादेन प्रवृद्धानुशयः स्वयम् ।
एकान्तमेत्य शोचामीत्याकर्ण्याहमभाणिषम् ॥ ४० ॥

मा विषादीर्निजैर्दुम्नैर्योजयामीति तां पुरीम् ।
आविशन्नक्षधूर्तानामपश्यं केलिकौशलम् ॥ ४१ ॥

क्वचित् प्रमादविन्यस्तशारके हसितं मया ।
किं त्वं शिक्षयसि द्यूतं देविष्यामि त्वयेति माम् ॥ ४२ ॥

अभिधायेतरः क्रोधाद् व्यतिषज्य जितो मया ।
सभिकाय समर्प्याहं जितद्रव्यार्धमुत्थितः ॥ ४३ ॥

विमर्दकः सुहृन्मेऽभूद् यन्मूलं द्यूतमापतत् ।
ततो यथावदश्रौषमाढ्यलुब्धजनं पुरम् । ४४ ॥

तस्करत्वेन लुप्त्वा तान् कृत्यवर्त्म प्रवर्तयन् ।
गाढे तमसि गूढात्मा लुब्धागारमचोरयम् ॥ ४५ ॥

निर्गत्य नृपमार्गे मां विलोक्य व्यथितां स्त्रियम् ।
दृष्ट्वा क्व यासि कासीति ब्रुवाणं भणति स्म सा ॥ ४६ ॥

आर्य ! कन्यास्मि पुर्यस्यां नाम्नाहं कुलपालिका ।
धनमित्राय पित्राहं जातमात्रा प्र(तिश्रुता ॥ ४७ ॥

अर्थिसा)त्कृतसर्वस्वं तमनादृत्य दुर्विधम् ।
अद्यार्थपतये नाम प्रदित्सति पिता तु माम् ॥ ४८ ॥

तदमङ्गलमप्राप्य श्वो भावीति निशि (स्वयम् ।
यामि प्रियतमागारम)थैनां दययान्वयाम् ॥ ४९ ॥

ततोऽहं रक्षिसंपाते सर्पदष्ट इवापतम् ।
सा कन्या मन्नियोगान्मे भार्या भूत्वाश्रुमुख्यभूत् ॥ ५० ॥

मुद्रादिभिरुपक्रम्य काल........................ ।
...........प्रार्यां प्रोत्थायाहं सहानया ॥ ५१ ॥

धनमित्राय तां नीत्वा तस्करोऽहमिति ब्रुवन् ।
सम्भाव्येत(वितः?) परं तेन प्रहर्षद्रवदात्मना ॥ ५२ ॥

तया स(ह पुरीमेनां) जिहासन्तं निवार्य तम् ।
आसितव्यमिहैव स्यात् प्रज्ञाशैथिल्यमन्यथा ॥ ५३ ॥

तन्नयाव स्वमावासमिमामित्यमुना सह ।
नीत्वा पितुर्गृहं सर्वं मुषित्वा निरयासिषम् ॥ ५४ ॥

मार्गे मत्तगजं दृष्ट्वा तेनार्थपतिमन्दिरम् ।
लुप्त्वा मुक्त्वा च तं भूयः प्राप्यालयमशेवहि ॥ ५५ ॥

श्रुत्वा मासावधिं प्रातर्विवाहं तमुपह्वरे ।
धनमित्रमथावोचमाचक्ष्वैवं नरेश्वरम् ॥ ५६ ॥

देव ! मह्यमनुज्ञाय वर्धितां मयि दुर्विधे ।
कुबेरदत्तः स्वां कन्यामन्यस्मै दित्सतीत्यहम् ॥ ५७ ॥

असून् जिहासुरादिष्टः केनापि जटिना वने ।
नैर्धन्यमूलं मत्वैतद्दत्त्वा मे चर्मभस्त्रिकाम् ॥ ५८ ॥

मन्त्रसिद्धोऽहमस्माभिः साधितेयमिहानया ।
कृतकृत्यश्चिरं भूत्वा विशामि जरसा रसाम् ॥ ५९ ॥

अन्यायात्तं धनं कृत्वा तस्यैवान्यच्च विप्रसात् ।
आराधिता सती प्रातः स्वर्णपूर्णा भवत्यसौ ॥ ६० ॥

वणिग्भ्यो गणिकाभ्यो वा दुग्धे चेयं मदन्यतः ।
ईदृशः कल्प इत्युक्त्वा ग्रावच्छिद्रमथाविशत् ॥ ६१ ॥

देवानुमत्या भोक्तव्येत्यसावप्यनुमंस्यते ।
न कश्चिदेनं मुष्णीयादित्युक्त्वा स्वगृहं व्रजेः ॥ ६२ ॥

लप्स्यसे च ततः कन्यां जनश्चौर्यंश्च नो भवेत् ।
इत्यादिष्टः स हृष्टात्मा यथोक्तमनुतस्थिवान् ॥ ६३ ॥

कदाचित् काममञ्जर्या भगिनी रागमञ्जरी ।
नर्तयामास नृत्यन्ती चित्त(जेन समं म)नः ॥ ६४ ॥

धनमित्रः स्मरार्तं मामवबुध्येदमब्रवीत् ।
धन्या सा गणिकाकन्या यैवं त्वन्मनसि स्थिता ॥ ६५ ॥

भावस्तस्यास्त्वयि व्यक्तः स्मरास्त्रव्यथिता(निशम् ।
गुणशुल्काहमित्या)स्ते सा निषेधति च स्वसा ॥ ६६ ॥

चिन्त्यं कृत्यमिहेत्यस्या ज्यायस्या पणितं मया ।
मुषित्वा चर्मरत्नं ते दद्यां देया यदि स्वसा ॥ ६७ ॥

मूढया बाढमित्युक्ते................................ ।
................................भूयान्वभवं प्रियाम् ॥ ६८ ॥

भूत्वार्थपतिगृह्यो मे प्रणिधिः स विमर्दकः ।
निजस्यो(र्भर्त्स्यो ?)दारकं चर्मस्तेयं द्योतयति स्म सः ॥ ६९ ॥

....दितः ।
आहूयार्थपतिं भूपस्तस्याह्वानमचोदयत् ॥ ७० ॥

स तु मद्ग्राहिताभिज्ञः प्रागेवोज्जयिनीं गतः ।
॥ ७१ ॥

त्वाम...........................भिया ।
क्रोधादर्थपतौ कारां प्रापिते काममञ्जरी ॥ ७२ ॥

विरूपकाय दत्वार्थं निस्वीभूताजिनाशया ।
धनमित्रमु.......................वताम् ॥ ७३ ॥

आर्तेनैत्र मया चोक्ता विविक्ते काममञ्जरी ।
प्रायो रहस्यनिर्भेदादाहूतासि त्वयोदिते ॥ ७४ ॥

हते च मयि बालेयं न जीवे.......... ।
....................तमित्यथ बन्धकी ॥ ७५ ॥

तदद्यार्थपतौ रूढं निर्देक्ष्यामि ततो हृतम् ।
इति क्ष्मापसमीपे सा तमेवाचष्ट तस्करम् ॥ ७६ ॥

उदारकागिरा राज्ञा स जी............ ।
..............स्वैरं परिणीतवति प्रियाम् ॥ ७७ ॥

तच्चौर्यात्तत् पुरं जातं व्यत्यस्तार्थिधनिव्रजम् ।
अथाहं चोरयामीत्थं पा............ ॥ ७८ ॥

..............भिर्मुक्तो मदेनापि तयापदा ।
धनमित्रः प्रिया चेमौ रक्ष्याविति विचिन्तयन ॥ ७९ ॥

सृगालिकां प्रियाप्रेष्यां................ ।
.......धनमित्रस्य तस्याश्चाजिनमौक्तिके ॥ ८० ॥

मुषित्वा कृतकृत्योहामित्थं संगतयोरिति ।
क्व तन्निहितमित्यस्य पत............ ॥ ८१ ॥

........च्छलात् कर्णे कर्तव्यं कथितं मया ।
रक्षिभिश्चारकं नीतस्तदध्यक्षेण भूयशः ॥ ८२ ॥

चर्मरत्नप्रदानाय भर्त्सितो ना........ ।
..........................सृगालिका ॥ ८३ ॥

फलितस्त्वन्नयः प्रोक्तो धनमित्रस्तथा मया ।
न्यवेदयन्नृपायासौ मित्रवत् कोऽपि तस्करः ॥ ८४ ॥

मुष्णन्नजिनरत्नं मे रक्षिभिर्निश्यगृह्यत ।
तन्मे दापयितुं देवः प्रसीदत्विति भूपतिः ॥ ८५ ॥

प्रत्यर्पयितुकामस्तदद्य त्वां न जिघांसति ।
धात्रीमुखेन संसृज्य राजपुत्रीं परं मया ॥ ८६ ॥

अम्बलालिकानुसक्ते मय्यतिस्निग्धाभवच्च सा ।
ततः कान्तकनामानं दक्षं बन्धनरक्षिणम् ॥ ८७ ॥

कामार्ता राजकन्या त्वां विलोक्येति व्यलोभयम् ।
उच्छिष्टवासताम्बूलवस्त्रव्यतिकरादिना ॥ ८८ ॥

अप्रकाश्यैव कन्यायाः स दूरमुदमाद्यत ।
सुरुङ्गया प्रवेष्टव्यं त्वयान्तारिति मद्गिरा ॥ ८९ ॥

सुरुङ्गाकरणाय त्वमुन्मत्तेन मुमुक्षितः ।
इत्थं तयोपनीतेन प्रतिश्रुत्य विमोचनम् ॥ ९० ॥

मुक्तबन्धः सुरुङ्गामप्यखनं बन्धनोदरात् ।
निह्नुत्य निह्नुनिष्यन्तं निहत्यैनं सुरुङ्गया ॥ ९१ ॥

गत्वा कन्यापुरं तस्मिन् मोषाय कृतनिश्चयः ।
प्रज्ज्वलन्मणिदीपं तं प्रविश्य नृपकन्यकाम् ॥ ९२ ॥

विस्रब्धसुप्तामद्राक्षं निद्रानिभृतविभ्रमाम् ।
शशिमण्डलसंकाशपर्यङ्कतलशायिनीम् ॥ ९३ ॥

शरदम्बुधरोत्सङ्गशय्यामिव शतह्रदाम् ।
तस्करस्यापि मे चेतस्तयैव मुषितं तदा ॥ ९४ ॥

अशरीरशराविद्धो नावबुद्धोऽस्मि किञ्चन ।
अनाश्लिष्यन्न शक्नोमि स्थातुमाश्लिष्टया ध्रुवम् ॥ ९५ ॥

क्रन्दिष्यते तदत्रैवं कर्तव्यमिति चिन्तयन् ।
आलिख्य तदवस्थां तामार्यश्च फलके क्वचित् । ९६ ॥

अलिखं मत्प्रतिच्छन्दं तत्पदद्वन्द्वगोचरम् ।
.... ॥ ९७ ॥

त्वामयमाबद्धाञ्जलि
दासजनस्तमिममर्थमर्थयते ।
स्वपिहि मया सह सुरत-
व्यतिकरखिन्नैवमेव त्वम् ॥ ९८ ॥

इत्थं निष्क्रम्य कश्चिन्मे बद्धो नागरिकः सुहृत् ।
एवं हतः कान्तकस्ते लभ्यं निर्भिद्य तत्पदम् ॥ ९९ ॥

इत्थं तमभिधायाथ प्रस्थितः ससृगालिकः ।
मार्गे नागरिकापाते वायुग्रस्त इवाभवम् ॥ १०० ॥

ययाचे सा तु मन्माता भूत्वा मद्ग्रहणाय तान् ।
किमप्यबद्धमुक्त्वाहं धावितः सान्वधावत ॥ १०१ ॥

उन्मत्तमेव मत्वा मां विनिवृत्तेषु रक्षिषु ।
गत्वास्मद्वणिकावासं तयैवागमयं निशाम् ॥ १०२ ॥

सम्भूय सुहृदान्येद्युः प्रत्यापन्नात्मतेजसः ।
मरीचेरवबुद्ध्यैवं भवत्प्राप्तिमवास्थिषि ॥ १०३ ॥

कान्तकस्यापचारं तन्निधनञ्च निवेदयन् ।
कारकाधिकृतश्चक्रे राज्ञा नागरिकः स मे ॥ १०४ ॥

तन्मुखेन तया गत्या गत्वान्तः समगंसि च ।
सृगालिकोक्तमद्वार्तारक्तया राजकन्यया ॥ १०५ ॥

चण्डवर्मबलाक्रान्ते तस्मिन्नेवान्तरे पुरे ।
अमर्षणे रणे क्षिप्रं गृहीते चण्ड(सिंह ?)वर्मणि ॥ १०६ ॥

बलादम्बालिकां बालामपहृत्य प्रियां मम ।
प्रवृत्ते परिणेतुञ्च प्रचण्डे चण्डवर्मणि ॥ १०७ ॥

अहं तस्योत्सवोद्देशं प्रविश्य निभृतायुधः
अजिग्रहं करं मृत्योस्तत्करग्रहणोन्मुखम् ॥ १०८ ॥

वेपमानां प्रियामन्तःपुरं प्रापय्य निष्पतन् ।
देवदर्शननामैतद् भागधेयमयासिषम् ॥ १०९ ॥

इति प्रीतः प्रशस्यैतान्निशम्य नृपनन्दनः ।
उपहारमथापृच्छत् स बद्धाञ्जलिरभ्यधात् ॥ ११० ॥

एषोऽप्यहं विदेहेषु कदाचित्तापसीगृहम् ।
विश्रमायाविशं सा मद्दर्शनादश्रुमुख्यभूत् ॥ १११ ॥

अनुयुक्ता मया दीर्घं निश्वस्योवाच तापसी ।
प्रहारवर्मा नन्वत्र श्रूयते मिथिलेश्वरः ॥ ११२ ॥

स पुरा मगधान् गत्वा विक्रम्य तुमुले मृधे ।
प्राणितः स्वपुरं गच्छन्निरुद्धः पथि लुब्धकैः ॥ ११३ ॥

तत्सुतेन करस्थेन भ्रष्टाहं सार्थविद्रवे ।
व्याघ्रक्षता क्षणं जह्ने बालस्त(स्कर)दारकैः ॥ ११४ ॥

अरक्ष्ये वृष्णिपालेन स्वस्थायां मयि मत्सुता ।
तत्रागत्याब्रवीत् सर्वं शबरग्रहणं शिशोः ॥ ११५ ॥

किरातेनात्मनो रक्षा वधस्तस्योद्विवक्षतः ।
स्वदेशजेन यूनासीदात्मोद्वाहः समागमः ॥ ११६ ॥

इति श्रुत्वोपसृत्येमां पुंसा तेन समं पुरीम् ।
अदहाव महादेव्याः श्रोत्रे पुत्रकवार्तया ॥ ११७ ॥

स राजा ज्येष्ठपुत्रेण दैवाद् विकटवर्मणा ।
चिरं निगृह्य बद्धोऽभून्नीता देव्यपि बन्धनम् ॥ ११८ ॥

साहं प्रव्रजिता देवीं सुता मे कल्पसुन्दरीम् ।
अभजत्तौ सुतौ स्यातामद्य त्वत्सदृशाविति ॥ ११९ ॥

श्रुत्वाहमपि जा(ताश्रुः) सोऽहमस्मि तवात्मजः ।
अलमस्मि च तं हन्तुं न जानन्त्यत्र मां जनाः ॥ १२० ॥

इत्युक्त्वा ग्राहिताहारो हर्षनिर्भरया तया ।
देवीमुखेन तं हन्तुं किञ्चिज्जाल(मचिन्तयम्) ॥ १२१ ॥

तस्यान्तःपुरवृत्तान्तं मयि पृच्छति सा सुता ।
तत्रोपेत्य प्रहृष्टा मां निशम्याचष्ट तत्प्रिया ॥ १२२ ॥

रूपशीलवयोरम्या कलासु कृतकौशला ।
भर्तारमभिभूयास्ते नित्यशूरमदक्षिणम् ॥ १२३ ॥

इत्याकर्ण्य तया तस्मिन् देव्यास्तत्समनिन्दया ।
अनुरूपवरस्त्रीणां स्तुत्या वैरमवीवृधम् ॥ १२४ ॥

कुसुमादिप्र(दानेन) प्रवणायां मदाकृतेः ।
दर्शनाद्धृद्भावायाः कामोन्मादमवर्धयम् ॥ १२५ ॥

(एतावानेवायं ग्रन्थ उपलब्धः)
